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The Inauguration of  
Samuel Alexander Lough  
Baker University  
1918



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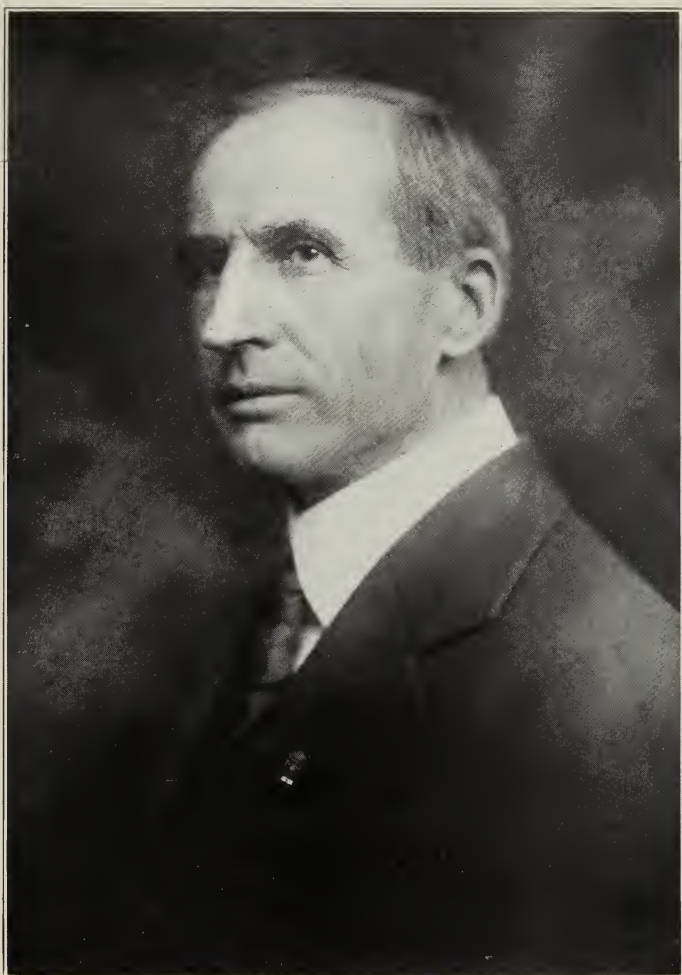
The Inauguration of  
Samuel Alexander Lough, A.M., Ph.D.  
as President of  
**Baker University**  
Baldwin City, Kansas

In Connection with the Sixtieth Anniversary and  
Sixtieth Annual Commencement



May eleventh to fifteenth  
One thousand nine hundred eighteen





PRESIDENT SAMUEL ALEXANDER LOUGH, PH. D.





# The Proceedings

**T**HE inauguration of Samuel Alexander Lough, A. M., Ph. D., as president, together with the celebration at Commencement of the Sixtieth Anniversary of Baker University, came at a momentous time in the history of the nation and of the University. In these circumstances it was fitting, because of the history and traditions of Baker, that the dominant note of the entire occasion should be the pledging of the university to Christian service and patriotic sacrifice for the nation.

## MAY ELEVENTH

At the final chapel exercises on Saturday morning, after the recognition of honors in debate, oratory, scholarship, and athletics, the address of the day was delivered by Sarah Winona Freark, A. B., '06. As a representative of "King Arthur's Court," she spoke of the chivalry of the knights of the Table Round, and especially of the idealism of Arthur's warriors, and made a strong plea for the following of a high and worthy ideal in the great crisis which confronts the warriors of today.

In the evening, the joint program of the Literary Societies was held, an interesting feature of which entertainment was the "Conservation Pageant." The dramatic recital of the Department of Public Speaking consisted of the presentation of a three-act play by J. Hartley Manners, entitled "Wreckage." The proceeds of this performance were given to the Red Cross.

## MAY TWELFTH

Two notable messages were given on Baccalaureate Sunday; in the morning, the Baccalaureate Sermon by President Samuel Alexander Lough, and in the evening, the address by Thomas James Riley, Ph. D., '00.

Dr. Lough took as his scripture lesson the Fifteenth Psalm. The words, "Lord, who shall abide in thy tabernacle?" he explained as meaning "Who shall be the guest of God?" The relation of host and guest, he pointed out, is most beautiful, denoting a dwelling together in perfect trust and loyal friendship. In the answer which the psalmist gives to the question as to who is privileged to live in the relation of guest with God is found the special text for the sermon: "He that sweareth to his own hurt and changeth not." Dr. Lough made clear the conception prevailing among ancient peoples that there inhered in the oath, as such, some power to bind men to truth and to the obligation of acting upon the truth, and then showed how that conception survives in certain forms today. The sermon illustrated and

forcibly brought home the lesson that the perception of truth, rather than the ceremony of the oath, carries with it at all times the obligation to be the loyal servants of the truth. To know and to dare are the conditions of being the guest of God. In all history, the speaker pointed out, the guests of God have been those who have felt the obligation of acting the truth which they perceived, though it be to their own hurt, and who have hesitated least when there was danger that it might hurt most.

The application of this thought to the problems of today was made by showing that we who have perceived the truth of democracy are bound to act loyally upon our perception of that truth. As Socrates drank the deadly hemlock and Christ suffered upon the cross in loyalty to truth, so we must hold ourselves ready to endure all, and sacrifice all, for the truth as we see it.

The sermon was a profound and stirring appeal to the conscience and courage of our people.

Dr. Riley, General Secretary Bureau of Charities, Brooklyn, N. Y., at the evening hour, gave a helpful and scholarly address on "Religion in Social Action."

After suggesting the place and importance of religion in the new industrial and political relationships, the speaker said that our schools, hospitals and charities were born of religion and the church and found their officers, staff and supporters chiefly among religious people. The inspiration and spirit of modern social work is religious. Not only is this true, but in keeping the poor and the sick we serve the Christ himself as is clearly stated in the story of the final judgment, and, we may even find the Christ in our ministering to those who need us, according to our poet prophets.

#### MAY THIRTEEN

As the introductory feature of Class and Alumni Day, the "Farewell to the College Buildings" by the Senior Class was an interesting ceremony. The Class made the circuit of all the buildings, their company of friends and visitors accompanying them. At each building a representative of the Class expressed the sentiment of his associates. These buildings, for four years so directly connected with the students' coming and going, seemed to have a personality, like to the teachers and students regularly gathered there. The gift of the Class to the University was a pleasing feature. This gift was the artistic and substantial mounting of the old college bell, the foundation being made of varied colored boulders set in cement. A rich bronze tablet reads:

#### OLD TEN O'CLOCK BELL

Mounted by

King Arthur's Court

—1918—

Ex-Governors Hoch and Capper were on the "Governors' program" for addresses at eleven o'clock a. m., but both were unavoidably absent.

W. R. Stubbs, former governor, was present and delivered a very

able address on "Kansas Ideals." Ours are very high, not excelled by those of any other state in the Union. Kansas is almost a puritan commonwealth. She adopted and wrote into her constitution the principle of prohibition at a time when it was regarded elsewhere as only an empty dream. Time has demonstrated its success and its value. Kansas jails and poorhouses are empty. Kansas is a state with lofty, patriotic ideals. In the civil war, she sent more men into the Union army than there were voters in the state. In the present Great War, Kansas is maintaining her record. Her people are one hundred per cent American and are faithfully doing their part.

Our national shipbuilding program should be greatly enlarged and millions of men sent to Europe, while those of us who cannot go should give them our whole-hearted support.

THE ALUMNI LUNCHEON, at the noon hour, has not had a better attendance nor a more genial and fraternal spirit than was shown this year. Representatives of many of the classes were present, the inauguration of a fellow alumnus being the impelling invitation for attendance.

THE ART EXHIBIT in the Studio was a surprising display of beauty in color and design, wrought by clever hands directed by discerning eyes. The large attendance, during the week, bespoke the appreciation of all.

#### WHY MARK MISSED COLLEGE

"Why Mark Missed College," a play in four acts, the last act having two scenes, was presented in the university gymnasium in the evening as one of the features of the sixtieth anniversary celebration.

The play covered the years of 1858-59, the opening years of Baker University, and depicted with historical accuracy those eventful times.

It was an intermingling of Indians, Aztecs, trail drivers, free state pioneers, fire-eating southerners, runaway slaves, border ruffians and missionaries, with John Brown, Jim Lane, Horace Greeley, Abraham Lincoln, Henry Barricklaw and Werter R. Davis, all in the thrill of it.

And there was plenty of romance too, with the young life as it centered around the first year of the first college in Kansas. Life was tragic then and the play did not overlook that. It was replete with startling events and had also many musical features of the times.

The entire play was written by William Colfax Markham, of the class of '91, who had on several previous occasions received much honorable mention for historical work along this line. Mr. Markham also planned the special staging effects and the costumes. He was ably assisted in presenting the play by Professors Geere, Leach and Sharpe, of the college faculty, and the actors were chosen mostly from the senior class of the university.

An orchestra, under the direction of Prof. Rowland, added much to the presentation of the play, giving many selections of those years. Between acts, a stereoptican gave pictures showing the surroundings of the college and prominent places in the state at that period.

## THE CAST

Dick Stephens, proprietor Santa Fe hotel.

Three trail drivers.

Mexican helper.

Tom Stephens, son of Dick Stephens.

Clark Reynolds, carpenter on the "Old Castle," the first college building of the first college in Kansas.

Werter R. Davis, first president of Baker University. During the Civil war Reynolds became major and Davis the colonel of the 16th Kansas Volunteer Cavalry.

Henry Barricklaw, one of the founders of Baker University.

Arthur Webster, blacksmith, now living, being 103 years of age.

Jim Connelly, owner of the claim on which is located the "Signal Oak."

Mesdames Stephens, Webster, Connelly, Barricklaw, Reynolds and Eldridge, guests at the banquet.

David Eldridge, one of the founders of the town of Palmyra.

Mark Eldridge, son of David Eldridge.

Ruth Eldridge, daughter of David Eldridge.

Sarah Connelly, daughter of Jim Connelly.

Claybourne Jackson, a representative of the "South."

Negro servants at the hotel.

U. S. troopers from the fort at Leavenworth.

Border ruffians.

Jem Jenkins, from the "poor white trash" of Tennessee.

College students.

White Turkey, a Shawnee Indian.

## MAY FOURTEENTH

No day of Commencement week was looked forward to with more interest by students and friends of Baker, and none was more impressive in its ceremony or notable for the expressions which it brought forth, than Inauguration Day. The academic procession was led by Judge Nelson Case, president of the board of trustees, with President Lough. Following them, the delegates from other colleges and universities, the trustees of the University, the faculty, alumni and students proceeded to Centenary Hall, where the inaugural exercises were held.

# The Inaugural Programme

Ten o'Clock in the Morning

The Honorable Nelson Case, LL. D., President of Board of Trustees,  
Presiding.

Prelude.

Processional Hymn—"Holy, Holy, Holy" - - - *John B. Dykes*

Invocation - - - The Reverend Hillary Asbury Gobin, LL. D.

Anthem - - - - - The Choir

The Induction Into Office of the President Elect  
by the President of the Board of Trustees

The Acceptance - - - - The President of the University

Prayer - - - - Bishop William Orville Shepard, LL. D.

The Inaugural Address.

Greetings

Representing the Kansas State Board of Administration  
The Reverend Wilbur Nesbit Mason, A. M., D. D.

Representing the Kansas Primary and Secondary Schools  
Wilbert Davidson Ross, A. M.  
State Superintendent of Public Instruction

Representing the Christian Press  
The Reverend Claudius Buchanan Spencer, LL. D.  
Editor of the Central Christian Advocate

Representing the Association of American Colleges  
The Reverend Donald John Cowling, Ph. D.  
President of the Association of American Colleges

Representing the Association of Kansas Colleges and Universities  
The Reverend Silas Eber Price, A. B., D. D.  
President of Ottawa University

Representing the Board of Bishops of the Methodist Episcopal  
Church  
Bishop William Orville Shepard, LL. D.

Representing the Alumni of Baker University  
Professor Ralph Ray Price, A. M.  
Professor of History and Civics, Kansas Agricultural  
College

Representing the Students of Baker University  
John William Wellborn

Representing the Faculty of Baker University  
Charles Sylvester Parmenter, Ph. D.  
Vice-President of the University



## Two-Thirty in the Afternoon

President Samuel Alexander Lough, Ph. D., Presiding.

Baker University Hymn - - - - - *Mrs. Ida Ahlborn Weeks*

Prayer.

Address - "The College as a Training Camp for Christian Service"

The Reverend Hillary Asbury Gobin, LL. D.

Vice-President of De Pauw University.

Address - - - - - "Christian Education and Patriotism"

The Reverend Henry Augustus Buchtel, LL. D.

Chancellor of the University of Denver

Address - - - - - "Religion and the War"

The Reverend Donald John Cowling, Ph. D.

President of Carleton College, Northfield, Minnesota

Doxology.

Benediction.

## Eight in the Evening

"America the Land of Dreams"

The Reverend William Alfred Quayle, LL. D.

Bishop of the Methodist Episcopal Church

## PRAYER BY DOCTOR GOBIN

*O Lord our God, our loving Father in Heaven, we thank Thee for all Thy many blessing which have attended us up to this hour. We are all the children of Thy mercy and Thy divine favor. While we come before Thee in the spirit of thanksgiving and rejoicing, we feel that we should acknowledge with hearty repentance our many offenses against Thee and Thy commands. We have sinned against the light and the guidance of Thy Holy Spirit. We have been unworthy of the love and the sacrifice of Thy beloved Son, our only and our adorable Saviour. We are heartily sorry for these, our misdoings, and we beseech Thee to pardon us and strengthen us that we may hereafter walk worthily of our high calling in Christ Jesus.*

*We thank Thee, O Lord, that while the world is distressed with the cruelties of an awful war, we are permitted to meet together here in this scene of peace and prosperity. But we cannot exult over our happiness. Our hearts are depressed by this burden of sorrow that is now crushing the nations. We are not without our personal griefs. We have seen our choice young men, students we have learned to trust, admire, and love, leave our lecture-rooms, our laboratories, and our libraries, to respond to the call of their country. They have gone with brave hearts and cheerful smiles to meet all the perils of a soldier's life. Thou knowest, O Lord, what a hidden grief they have suffered to sacrifice their plans of holy endeavor in peaceful and constructive pursuits, but they have come out of this temporary sorrow into a radiant devo-*

tion to their country's defense and the world's redemption. O Lord God, bless our student-soldiers; bless all our soldier boys, be ever with them in the fulness of Thy power and Thy goodness; whether in camp or field or hospital, may they be fully conscious of Thy love. O Lord, we beseech Thee that this horrid war may bring to this world a lasting peace. May our own country rise to a higher sphere of blessedness, both at home and abroad.

"America, America, God shed His grace on thee,  
And crown thy good with brotherhood  
From sea to shining sea!"

Blessed Father, guide and help us in all the events of this Commencement occasion. We thank Thee for this great day in the history of this great school. We thank Thee that years ago brave and noble men with great faith in Thee and great devotion to the welfare of their fellow-men founded this institution. We thank Thee for the men and the women who have labored here. We thank Thee for the long procession of students passing through these halls. They have come from many conditions of life, but all have been attended with parental solicitude, sacrifice, and prayer. They have gone forth to do their part in the testing affairs of life. We thank Thee that they have been a great force for righteousness and promoters of the Kingdom of Christ.

And now, Blessed Father, may Thy choice blessings abide with our dear brother who now becomes the head of this University. We thank Thee for his career as a student here, for services as a teacher here and elsewhere. We thank Thee for his companion and all the blessings of his home. We thank Thee for the peculiar honor of his election to the presidency of his Alma Mater. We thank Thee for all our bright hopes for his success in this high office. And unto Thee, O Lord our God, be all our thanksgiving and praise and obedience, now and forevermore. Amen.

#### ADDRESS ON "THE UNIFYING PRINCIPLE OF A COLLEGE STANDARD" AND FORMAL INDUCTION, BY JUDGE CASE.

Music, painting, science, mathematics, athletics, each has an essential element which is and necessarily must be in complete harmony with every other branch of learning which has an essential element, for knowledge is one and all truth is harmonious. A college must strive to discover and utilize a controlling force or principle which will place its instruction on a basis of universal harmony.

The voice and the instrument must be in tune and in the same key. The painter must have a certain point around which his work clusters—somewhere in the background he must see a streak of light. The mathematician, in striving to raise his problem to the  $n$ th power will do so without sacrificing either term of the equation. The athlete will not destroy the vigor of his mental powers in order to secure strength and activity of muscle. Some of our latent powers we may not be able to develop at once, but we do not want an education that

will make it impossible to have them developed at some time, or that will put our acquirements out of harmony with such powers should we seek their development.

Such an occasion as this does not furnish the place or the time to discuss the merits of a college curriculum; but it may not be out of place to call attention to some fundamental principles in a course of study and the ultimate ends at which a college aims. A college is, or should be, much more than a campus, and buildings, and faculty, and students. Carefully prepared and well matured plans should exist for perpetuating the work it is doing day by day, and for extending its influence so as to reach, directly or indirectly, every individual within its patronizing territory. Not alone the young people who are fortunate enough to take a college course of instruction, but their parents as well must be in the eye of the college authorities. And beyond that, the vast body of young people who never go, and who never plan and perhaps never care to go to college, must not be lost sight of by those whose business it is to direct college work. For in some way every citizen of the state must be made to feel that he is not uncared for by those who deal with the highest interests of universal citizenship.

This intangible part of the college work which cannot be seen nor handled will not in any manner be comprehended by the careless observer, nevertheless it is one of the most valuable assets that a college possesses. That this is largely almost an undeveloped field in the work of most of our colleges can hardly be doubted. How it is to be made practical and efficient is a serious problem calling for the closest study and the most persistent as well as the most patient effort.

You may deal with the student in the class room with comparative ease; but how to touch and help those out of your sight and beyond your reach is an entirely different problem. But because it is a necessary part of a unified and universal system of education for the whole people a practicable scheme for doing the work must be discovered. A principle which seems to me an essential feature of this scheme I shall mention presently.

The educator who is to train citizens must have a breadth of vision as extended as the range of individual callings. If he is in charge of a college he must prepare a curriculum which shall provide for those branches which it proposes to cover, and at the same time shall be a preparation for other branches and departments of knowledge which may be taught elsewhere. Baker is seeking to develop scientists, not to ignore or dwarf athletes; she desires to send out linguists, but not at the expense of philosophy; she wishes to furnish musicians, but not to crowd out the mechanics. Her purpose is to make every power she helps to develop an element of strength in securing a perfect and harmonious citizenship. And she believes this can never be done in anything like a complete whole except under the controlling influence of a principle that is universal and in itself supreme—one that can use each human power that has been developed in the formation of a still higher form of attainment that goes to make up the strongest constituency of human rights and human cul-



ture. The viewpoint of the college must necessarily adjust itself to the ever widening horizon of human achievement. It must remember that any one of its students may desire to enter what now seems the most unlikely field of activity; and therefore his training here must be of a character that will fit him for taking hold of such work when he shall come to encounter its privileges and its difficulties. In other words, the student while here must be given an insight into and a taste for the joys of the undiscovered and the undiscoverable. For there is no such thing as the mastery of one subject which has not already revealed at least the edge of the outlying field which lies just beyond. Ulysses, as interpreted by Tennyson, had this view when he said:

"I am a part of all that I have met;  
Yet all experience is an arch wherethro'  
Gleams the untraveled world whose margin fades  
Forever and forever when I move.  
How dull it is to pause, to make an end,  
To rust unburnished, not to shine in use!  
As though to breathe were life."

I will mention two controlling principles which are, as I think, in harmony with the subject to which I have referred, each fundamental, one in respect to citizenship, the other with all human interests and acquirements.

I have said that a college should reach and influence every individual within its patronizing territory. But a small proportion of these people it must do so through the principles it disseminates hardly know of the existence of such an institution. If it influences these people it must do so through the principles its disseminates among them. A college that does not make good citizens has failed of its mission. "All men are created equal" has a real substantial meaning which we must never permit to be frittered away. There is something more essential than equality in weight and stature, more valuable than real estate and corporate stock, more enduring than bank accounts and commercial credits. It is not essential—probably not desirable—that equality should exist in respect to the matters I have named. But the right to be born in a region where crime is not taught and practiced, to have the opportunity of breathing pure air in infancy, to spend youthful years untainted with moral corruption, to enter life in the years of responsibility for one's self with business vocations open, with social enjoyments unfettered, with religious culture as accessible as the air we breathe are not mere privileges but rights which God intended should be the heritage of every child born into this world. Our colleges—this college—must teach and practice these principles. Let it not be forgotten that America is a democracy; that privileged classes are an exotic to our soil; that, after all, the Declaration of Independence is not a glittering generality to which statesmen are to give no heed and jurists are not to take into account in construing and enforcing our fundamental rights. The

great world conflict which has been in progress for four years, and in which our government has been directly engaged for more than a year past, has emphasized the fact, which some of us have believed for a long time, that what humanity needs is not simply scholars but patriots, not so much mere orthodoxy as more christianity. Let me reiterate the statement, which is not entirely new among those who assemble here, the mission of Baker is to furnish educated christian patriots; and, I may add, it must be a brand of patriotism that recognizes a human brotherhood of world-wide extent, and a democracy that is intended for every human being. This obligation can be discharged only by bringing our influence to bear on our whole constituency—those at home as well as those who enroll as students.

I have said that the college student must be led to anticipate the undiscovered and undiscoverable. To realize this aim requires the consideration of some subject which itself reaches into the infinite in order that it may co-ordinate and bind in one the various fields of knowledge which are beyond the grasp of any one individual, and thus to inspire an effort on the part of the student to press on for an attempted mastery of those sublime problems. The realm of this knowledge thus to be investigated will include good citizenship and political rights, to which I have referred, as well as all other branches of knowledge which are considered profitable in perfecting an intelligent and cultured people who believe in and are willing to help secure the enjoyment by all men of equal rights whatever their calling and wherever their residence may be. We believe that God Himself has given us a textbook—and the only textbook—which opens to our vision this infinite and ever-broadening field for investigation and study. To its consideration, and a determination to gain an intelligent knowledge of the sublime truths which it contains, Baker University is irrevocably committed. We know of no other book which presents the enlarged fields of human activities and acquirements which are here portrayed. We look for a raising of the standard which shall mark the effort expected to be made to secure the ideal which this book places before us.

Dr. Lough, it was largely because of our personal knowledge of you, gathered from an observance of your life at Baker during the comparatively long term of years you spent here, first as student and then as teacher, that induced the Board to select you, rather than some one of the other eminent educators whom we had under consideration, as President of Baker University and leader of this broadening movement which we feel is especially demanded at this time. Your life among us as student and teacher demonstrated to our satisfaction your universal sympathy with struggling humanity, your firm faith in an overruling Providence interested in their advancement, your deep conviction that God has spoken to man through his revealed word, and has sent the one only being who understands man's needs and is able to meet them, and that this one being is the supreme spiritual and moral controlling force in the universe. Because of your possessing these qualities, together with a broad scholarship, a clear conception of truth, and an unflinching courage to meet and conquer

difficult problems, we welcome you to this field of hard work, and of great possibilities.

You are to be the custodian and the preserver of many of our precious possessions. I now deliver to you the charter of the University, which is the legal foundation for our existence, the keys which will unlock the buildings that have been placed on the campus out of the meager income of a loving people possessed of but a limited amount of financial means but rich in the stores of brotherly love, and I also, in so far as I have the power, place at your disposal the farther key of Opportunity with which we trust you may unlock the golden treasury of Divine gifts from which you may supply intellectual and spiritual food to a no inconsiderable part of hungering humanity. Dr. Lough, I now declare you President of Baker University with all the rights, privileges and responsibilities belonging to that office.

#### ACCEPTANCE BY DOCTOR LOUGH

With high appreciation of the honor conferred, a profound sense of the responsibility involved, and a clear knowledge of the duties imposed, in the fear of God and the love of boys' and girls, I accept from you the office of President of this college. As I trust God for wisdom and strength, so I confidently rely upon the trustees, the faculty, the alumni, the students and friends for that loyalty and co-operation without which I know I cannot successfully do the work of this office. I sincerely ask and expect your sympathy, your prayers, and your help.

#### PRAYER BY BISHOP SHEPARD

*O Thou God, the Father of our Lord Jesus Christ, in whose example and indwelling grace we find the inspiration of all right motive, strength for all service and sufficiency for all trial, grant thine almighty aid and approval upon the honors here bestowed and the endeavors here undertaken.*

*And may Thy favor be manifest in the success of the labors of this Thy servant. And may his service begun, continued and ended in Thee, redound to Thy glory in the increase of Thy Kingdom through the building of this Institution of Liberal Learning and Christian nurture. Hear us as we humbly ask in Christ's name.*

#### INAUGURAL ADDRESS: "THE EDUCATIONAL CHALLENGE OF THE GREAT WAR," BY DOCTOR LOUGH

We hear much concerning change and modifications in different phases of our life after this great war is ended. Life must be different. The war is severely testing philosophies and institutions and challenging their very existence. We all realize with rapidly increasing clearness and certainty that everything is being weighed in the balance. Whatever survives must survive by proving itself worthy in power to serve, rather than by profession and historic claim.

Education cannot escape this all-inclusive test and challenge.

Rather we must prepare to endure the test and to meet the challenge with a bold confidence born of conscious power. We must study to discover, and then frankly, sincerely, uncompromisingly and even gratefully acknowledge that in which we are found wanting. We must study to define the consequent challenge and set ourselves to work to meet it.

In their relation to human progress great wars perform a two-fold function of dynamically related parts. They at once express and fashion great developing movements in civilization. In the fifth century before the Christian era, the war between the Greeks and the Persians both expressed and fashioned individualism. Through millenniums of barbaric life, men had become slaves to institutions. This condition had come to full development among the Persians. At the same time the counter tendency to individualism was growing and maturing among the Greeks. When the Greek met the Persian at Marathon this individualism expressed itself and demonstrated its superiority. This expression was in fact a revelation of the existence and a demonstration of the worth of the individual and thereby fashioned that which it expressed. It gained for individualism an appreciation and power growing and permanent. With varying fortunes, from that day to this, individualism has persistently and successfully challenged unbalanced institutionalism.

In similar manner, a showing may be made for other great historic wars. The long series of wars resulting in the rise and development of parliamentary and constitutional government in England; the French revolution resulting in the recognition of the interests of all citizens; the American revolution resulting in the establishment of the right of a natural unit to self-government; and our own Civil War resulting in securing the integrity of the natural unit compatible with flexibility of local self-government, all expressed and fashioned great movements or interests.

I do not mean to suggest that war is essential to expression and development. It is not. Rather it is incidental. War is the violent issue of the struggle between the intrenched old and the expanding and advancing new. A perfectly scientific handling of this struggle would result in the expression and development of the interest without war. The present Great War is expressing and fashioning many interests. Two of these engage our attention at this time: Democracy, as the sane and effective political organization and rule, and that the natural ground of the moral claim must have practical and effective recognition and expression. In its expressing and fashioning these two great interests, I find the two-fold challenge of this Great War to education.

This war challenges education to teach and give training in democracy, charged with the spirit of brotherhood. It is comparatively easy to define both democracy and brotherhood, but it is very necessary to study the two in their historic development in order to realize that the spirit of brotherhood is essential to vitalize democracy and thereby make it effective. The two have been historically parallel, but altogether too independent in development. We have gradually come to think of democracy as the form and of brotherhood as the soul of the ideal order



toward which we are struggling as our goal. This war is enabling us to see clearly, as we have with painful slowness been seeing obscurely, that democracy, the outer form, has developed with little or none of brotherhood, the inner soul. The result is that democracy has been comparatively disappointing in its fruits because it has not been vitalized with the spirit of brotherhood, while brotherhood has been equally disappointing because it has lacked a favorable form through which to work effectively.

As in the individual the egoistic impulse precedes the altruistic in manifestation and development, so in collective or social life aristocracy in form and the assumption of special merit and privilege in spirit, preceded democracy and brotherhood. This selfish aristocracy has ruled supreme in political, industrial, and social life, not simply for centuries but for milleniums. Consequently it has become thoroughly and extensively intrenched. As the alert and intelligent individual gradually discovers that the egoistic motive and activity unseasoned with the altruistic motive and activity defeat their aims, so in collective experience, we have discovered the essential weakness of selfish aristocracy. This expanding life has developed a protest against aristocracy which in these modern days has become powerful and universal. We are demanding that aristocracy in government be banished and that the world be made "safe for democracy."

But in the midst of this great war to make the world safe for democracy, we are seeing clearly the need of making democracy safe for the world. We now realize that the human interests that moved the protest against aristocracy in favor of democracy have been but partially and imperfectly served. We have discovered, too, why democracy has so imperfectly served us. Under the bitter conditions of aristocracy, the exploiters and the exploited had the same spirit. The exploited assumed that if they could substitute the democratic for the aristocratic form, all would be well. But in extensive, bitter experience we have discovered that the new form must have the new spirit. The old spirit has abundantly demonstrated its ability to use the new form to serve its ends. Democracy charged with the old selfish spirit of aristocracy, leaves men enslaved in fact while free in name. While claiming and sacrificing to maintain the right not to be oppressed, men have found many ways in which to abuse this in using it as privilege and power to oppress. Democracy which claims the right not to be oppressed will become safe for the world as it learns not to interpret this as the right to oppress. This regeneration can take place only as men learn to vitalize the democratic form with the spirit of brotherhood.

The suggestion has already been made that brotherhood has had an evolution parallel with, but too much independent of democracy. We now see that brotherhood is the ideal bond of union and ground of the consideration of interest. The history of its development is parallel with the history of mankind.

In savage culture, the bond was that of blood relationship. This determined the limits within which the interests of others were considered. In proportion as this blood relationship did not exist, men felt

justified in disregarding the interests of their neighbors and even in destroying the people, when they did not enslave them. They seemed to have felt that it was their sacred duty to exploit and kill.

Through centuries and even milleniums of struggle the discovery was made that this order is weak in power to serve life. As this discovery was made, society gradually evolved into a second stage of culture, the barbarian. In this stage, that which dominated the savage was still strong. Blood relation remained as the bond of union and as the basis upon which interests were considered and respected. At the same time, the bond and basis of respect was modified by social condition and in scope was extended to national as over against tribal bounds. To this barbarian stage belonged the great nations of antiquity, Egypt, Babylonia, Assyria, India, China, the Medes and the Persians. The blood relation binds them into oneness as nations and social conditions determine merit among themselves. The same blood guarantees protection against attack by people of a different blood and nation, but social rank or class distinction conditions right and privilege among those of the same nation.

Centuries of barbarian life and culture gradually revealed its inherent weakness. Interests, neglected by the denial of rights and the enjoyment of privileges by certain social classes, asserted themselves with increasing and cumulative power. The interests of every citizen pressed with increasing effectiveness for recognition as equally meritorious with the interests of any citizen. Thus the principle of brotherhood emerged and developed as a saner and better bond of union and ground of reckoning with the interests. The best civilizations were lifted to the civic plane of culture. In civic culture the nation is still the unit as in barbarian culture. The geographical bounds within which men's interests are respected are identical with national bounds. The blood and social bonds continue strong but there appears in highly developed form the great essential in brotherhood—merit or righteousness. Henceforth this new and dynamic force is to have a prominent and transforming part in the life and development of man. This civic culture found its complete expression in the mature civilizations of Israel and Greece. For Israel, all men were classed as Jews or Gentiles. The interests of all Jews were considered on the ground of merit or righteousness. The interests of Gentiles were disregarded. When Israel was classing men as Jews and Gentiles, the Greeks were doing the same under different names. All men were either Greeks or barbarians. A Greek and his interests were reckoned with upon the ground of merit; the barbarian and his interests were disregarded.

When Israel and Greece perished as nations, Christianity arose, ushering in the human stage of culture. The vital element of the human is identical with the vital element of the civic, the bond between men and the basis upon which interests are respected is brotherhood, merit, righteousness. The human differs from the civic in reckoning all men as brothers while the civic keeps within national bounds. In the thought of many, the seed of human brotherhood has produced but meager and disappointing fruit. This is not surprising. It could produce no better fruit than the possibility of the soil in which it was

planted. The soil needed to be improved. The history of the last two thousand years has been the history of the comparative divorce between the political and the moral and religious minds. Cultures have been largely civic with the human clamoring for recognition. This condition is emphasized by the antagonism so common between political and commercial activity and the missionary activity of the Christian church.

Parallel with the development of the principle of brotherhood has been the rise and development of democracy. Democracy as form, unvitalized with the spirit of brotherhood, has been tested or is being tested and found wanting. Is this not true of political democracy? No better statement of sound political democracy has been found than, "A government of the people, by the people, and for the people." It is a fact unchallenged that modern government, democratic in form, has been imperfectly or not at all, "for the people." It is equally clear to thoughtful and observing men that it will not be "for the people" excepting as the form is charged and vitalized with the spirit of brotherhood. Brotherhood must be more than a theory. It must find active and practical expression as service.

It is equally clear that industrial democracy cannot realize the dreams and promises of its champions unless vitalized with the spirit of brotherhood. In form, industrial democracy means the control of the agencies and fruits of production by the producers. It aims at a condition in which the achievement of his own good by any citizen will harmonize with and minister to an equal good of every citizen. Although the agencies and results of production may be controlled by the producers, the best results, that which industrial democracy aims at, cannot be had unless the producers are dominated with the spirit of brotherhood.

Every student of human betterment must recognize that we need a great development and extension of what is being appropriately called "moral democracy." This demands the free and active acceptance of and the hearty cooperation in all social and industrial regulations when these have been properly defined and established. It is a condition in which men heartily accept and assume obligation as they recognize value. Evidently moral democracy cannot exist without the vital element of brotherhood. In a democracy we elect representatives of the people to enact laws and establish conditions for the common good. Every citizen insists that every other citizen shall obey these laws and meet these conditions. At the same time it is too commonly true that individual citizens act upon the policy of disobeying these laws and violating these conditions as it may suit their convenience. The only possible remedy for this is brotherhood, more extensive and more intensive. This is the substance of the Golden Rule. Manifestly, democracy cannot realize its aim excepting as it is charged with the spirit that will exact of self all that it demands of others. We must realize, too, that activity seasoned with brotherhood, is our great and effective demand for the same service from others.

That democracy must be vitalized with the spirit of brotherhood is self-evident when we consider it in social and religious life. A social democracy—a social life in which no artificial discrimination is prac-

ticed and no arbitrary demands are made, and a religious democracy—a democracy in which every man is recognized as standing before God and esteemed among men for what he is rather than for what he professes or for the accident of racial or social condition, are themselves brotherhood, active and universal.

This war has made prominent on an unparalleled scale two facts; that the world is not yet safe for democracy, and that democracy is not yet safe for the world. We have been compelled to re-examine the whole cause and problem of democracy. On the one hand there is tremendous resistance to its extension. On the other hand, the quality of democracy greatly needs improving. In our discussion of the evolution of brotherhood we brought out the great need of improving the quality by securing an inseparable union between democracy and brotherhood. The avowed purpose and effort of the Germans to dominate the world with their autocracy and military imperialism has profoundly persuaded us that democracy is safe in no quarter unless safe in every quarter. The reflection which the war has occasioned has brought us to see and acknowledge that there are within our democratic countries many forces and conditions hostile to democracy.

Thus the war has brought a challenge to education. In all our work we should make prominent the cause and fortunes of democracy. We must dwell more upon the rise and development of both democracy and brotherhood. We must somehow bring the young men and women going out from our colleges to realize that the common aim of democracy and brotherhood can be achieved only by a union of the two. The most effective agencies for this are historic study and scientific criticism of current life and institutions. In addition to this, much can be done in other ways. But however it is done, the challenge is that we teach effectively the value of democracy vitalized with brotherhood.

Instruction alone is not sufficient. If possible, students should be given positive and clearly defined experience in democracy vitalized by the spirit of brotherhood. The college has in high degree favorable opportunity for making this education an incident of a real situation. It can do this by organizing its life and activity upon the democratic plan. Wherever there is in the concrete anything favorable it should be encouraged. Wherever there is anything undemocratic, it should be transformed or eliminated and the democratic put in its place. There has been some fragmentary experimenting in college democracy. The results have not been entirely satisfactory. But if we once determine that the attempts are sound in principle, should we become discouraged and give up because in its initial stages the results are not perfect? The same condition would compel us to abandon political democracy, and the prospect will compel us to surrender before we so much as make trial of industrial democracy.

For many reasons we must not expect results to be perfect. Thinking and doing of long standing are antagonistic. It will require time to throw off the old and to establish the new. First of all, it is necessary to define, so far as possible, under existing conditions, what the sound democratic order of college life is. Then we must develop an effective habit of obedience to this order by an appeal to interest and



self-control rather than by external pressure and control by others. We must emphasize and furnish wholesome opportunity for the exercise of moral democracy among students. In proportion as we succeed we shall educate for a greatly improved citizenship. In short, in our schools and colleges lies the hope of democracy vitalized with the spirit of brotherhood. We dare not prove slackers.

This war is expressing and fashioning the moral interest, that there is a ground in nature for the moral claim and that the enrichment and empowering of life require the practical and effective recognition and expression of this claim.

As has been conceived and stated by many persons and in many ways this war is the tragedy of the moral collapse of Germany. Her strength has been in the appreciation and application of the physical sciences. The degree to which she has made these minister to the life of her people in the time of peace has commanded the admiration of the world. The gigantic power in war which she has developed by their application is taxing the strength of the allied world to defeat her. In scholarship and learning Germany was strong. I shall soon note the great weakness of this scholarship and learning. But apart from this one weakness, she was strong. Her schools attracted the students of the very nations now at war with her. These students returned with the highest admiration and appreciation of the learning and scholarship of the German professor. This was not the experience of the few but the common experience of the many.

Germany's weakness arose from making the moral nihilism of some of her philosophers the ethical basis of her governmental activity. This is not a debatable charge. It is but the recognition of a fact as plainly and boastingly made by her leaders. Not for information, for of this we have an abundance, but for emphasis, I quote a few of their utterances:

Herman in the *Neue Rundschau* of November, 1914, wrote: "Kultur is a spiritual organization in the world which does not exclude bloody savagery. It is above morality, above reason, and above science."

Professor Lasson wrote: "A state can commit no crime; the observation of treaties is not a question of right, but a question of interest."

Maximilian Hardin: "Is Germany strong? She is! Then what are you talking about, professors in spectacles and theologians in slippers? Is there such a thing as right? Have noble ideas any value? What chimeras are you defending? One principle only counts, one alone which sums up all the others—*Might*."

In his "*Also Sprach Zarathustra*" Nietzsche wrote: "'Thou shalt not kill, thou shalt not steal.' These words were called holy at one time. Before them one bent the knee and took off one's shoes. But I ask you where could be found better brigands or better assassins than were these holy words? Is there not robbery and murder in life itself? . . . Oh, my brothers, break to pieces the ancient tablets."

From "The German Soldier's Ten Commandments of Iron," by Lieutenant Joachim von der Goltz, I quote these:

"Be strict with the enemy."

"Pay no attention to so-called international law."

"Have no pity for old men, women, or children."

All this is in keeping with the now notorious instructions of Emperor William to his troops, leaving for China in 1900, an utterance which must forever brand him as a barbarian: "Give no quarter; be as terrible as the Huns of Attila."

Germany's philosophy of moral nihilism is her weakness. Her national conduct based upon this philosophy is her crime against humanity, the blackest page in history. Never are protest and condemnation of national perfidy so powerful and universal as the allied world is now making against that of Germany. The essential unsoundness and weakness of conduct in contempt of moral law are being indelibly stamped upon the minds of the world by Germany's course of frightfulness and crime. It is the greatest example in the history of man of "things at their worst must cease." The allied world is saying with a determined earnestness and an unparalleled sacrifice, "The Hun must be defeated!" May we not hope that out of the awful experiences of this war we will come not only with the Hun utterly defeated, but, in his defeat, more clearly than ever before recognizing that the moral claim must be practically honored in all relations and interests as well as in international. Never again may the nature and permanency and the essential place in life of the moral law be debated. Germany's crime, so far from confirming her philosophy, has forever established the necessity and supremacy of morality. When this Great War shall have become history, the entire world will see anew that "He maketh the wrath of man to praise Him."

But to ignore significant facts, however unpleasant and humiliating they may be, is weakness. Moral nihilism has not been confined to Germany. Germany has harvested the mature fruit by expressing it in her national conduct. But the seed had been sown and the plant had begun to thrive in nations now fighting it as humanity's great enemy. We ourselves did not by any means escape its insidious attack. The philosophy was accepted and taught in some of our schools and colleges. The philosophy of Nietzsche had found favorable reception. His writings were commended to students with manifest approval. In some instances his moral nihilism was defended. He was hailed as the great and victorious champion, giving the final death blow to the contention that the moral claim has a real and permanent place in nature. This was reflected in a manner familiar to students throughout the country. The common question, "Is there any absolute standard in morality?" was commonly answered, "No." In making this answer, it was ordinarily meant that there is no permanent basis for the moral claim. If by the question we mean to ask, "Is there any permanent basis in nature for the moral claim?" the answer must be, "Yes." All historic standards simply embody partial and fragmentary interpretations of this natural basis. Consequently, if by the question we mean to ask, "Is any historic interpretation of nature's claim permanent and final?" the answer must be, "No." We would escape this blunder if we would once clearly recognize that we must ask no more of moral science than we ask of physical science. The historic interpretations of nature's claim

in the physical order are also fragmentary and imperfect. But nature's claim is not imperfect and is not doubtful. And nature's claim in the moral order is definite and precise. Our problem in ethical science is to make our interpretation more accurate and precise.

Let not those outside of school and college be over-ready to condemn the teachers. They were but reflecting in their philosophical learning that which was extensively practiced in political and industrial life. This condition was thoroughly dramatized by Mr. Churchill in his book, "A Far Country." Some of the criticisms on this dramatization emphasized the presence of the monster. The author was criticized for getting into the field rather late. We were all so familiar with the conditions dramatized that the book made no revelations. The fact is, there has gradually grown up among us a vast library dealing with it in its various forms and fields of activity. We had legislated against it. The power of our courts was taxed to the limit in dealing with it. Great masses of our citizens were organizing to fight the results of the monster's activity. I say results, rather than the thing itself, for too often moral nihilism was used in fighting moral nihilism. We must see clearly that this destructive philosophy expresses itself under either or both of two conditions. In its rankest form it will exploit the interests of others in violation of a formal treaty or agreement, provided it is strong enough. In milder, but no less destructive form it will exploit the interests of others where there is no formal agreement to respect them, because it has the power to do it. Conduct to be free from taint, must respect interests in proportion as they are seen to be interests. Before this war, was all our political and industrial life moving on this high plane? Were all our political and industrial agents even conceding that it should? Were the interests of the innocent and weak ever exploited by the shrewd and strong when there was no formal agreement to interfere? Were they ever exploited in spite of formal agreement?

Let us be clear. Our complaint against Germany is not that she is consciously strong. Under the circumstances this is our regret. Our complaint is that she boastingly proposes to substitute her might for right. We are insisting that the principles of individual and private morality must be the principles of collective and public morality, that what is binding between individuals is equally binding between nations. Are we ready to insist, as we now surely see, that what is wrong in international relations is equally wrong in political and industrial relations?

These facts and conditions confront our schools and colleges with a great challenge. We must give more attention to the science and art of conduct. While in no sense neglecting other sciences and interests, we must teach morality more than we have been teaching it. This teaching should by no means limit itself to stating and enforcing moral precepts. This has a place, but in teaching, ethics must be put thoroughly and universally among the sciences, and the art of living among the arts.

The fundamental contention of ethics as a science, that the moral claim is grounded in nature, must be made clear and so presented as to

command universal acceptance. This demands the recognition of the moral phase of the order of nature as well as of the physical. It must be shown, for instance, that the law of justice is as natural and binding in the moral order as is the law of gravitation in the physical order. We may be told that justice is an abstraction. Certainly it is. So also is gravitation. But there exists as concrete in nature a class of facts of which gravitation is an abstraction, the mutual, or reciprocal pull between bodies. So in the moral phase of nature there is a class of facts of which justice is an abstraction, the pull of mutual or reciprocal interests. Just as certainly as we can not have a physical order of things without the pull which we call gravity, so certainly we cannot have a moral order of people without the pull of interests which we call the demands of justice. They are equally phases of nature.

While there is a nice inter-relation between the physical and the moral orders, which needs not to be discussed at this time and for our present purpose, the one cannot be a substitute for the other. The physical no more for the moral than the moral for the physical. We must study the physical wherever physical forces are at work, in the order of things. We must study the moral where moral forces are at work, in the order of interests. This order is eternally existent potentially, and actually existent wherever man lives in relation to man.

From a scientific study of the facts of the order of interests, we must draw our inferences and then return to this order to verify our conclusions. In this way we should deal with all our interests and consequent moral demands. Our young people should be taught and brought to realize that moral laws are not mere conventions but an order of nature, that sound conduct is not elective but a relentless yet beneficent requirement of nature, that it is not artificial and arbitrary, but natural and constitutional.

As in the physical order we teach and train in the application of principles, discovered in science, in the industrial and fine arts, so in the moral order in addition to the science of ethics, we must teach and train in the application of the principles discovered to the art of conduct. Here as elsewhere, science must serve to justify its existence. Here also we should try to make education an incident of a real situation. As we seek to make our college machine shops models in industrial art and agencies for training master workmen in these arts, so we should try to make the college community a model in the art of conduct, and thereby an agency for training masters of conduct for life.

In our plans and expectations we must not think that we can lift the moral conditions of the college community too much above the level of the moral life of the time outside the college community. But we may organize the moral sense of the life of the time so as to give it a favorable opportunity to reveal and thereby demonstrate its value to serve our interests. The college community is favorable for this, since it is comparatively free from some of the antagonizing influences of ordinary life. Herein the college should strive to do in moral education a work similar to that which it is already doing in turning out leaders and specialists in the industrial arts. That is, the college should send out individualized members of society, leaders and redeeming centers





PRESIDENTS OF BAKER UNIVERSITY,

In attendance at the Inaugural.

W. A. QUAYLE.

W. N. MASON.

H. A. GORN.

S. A. LOUGH.

S. S. WEATHERBY.



of influence in the human struggle to realize the Kingdom of God on earth. This war has revealed this demand. Society everywhere should enforce this demand upon the colleges. Less than two per cent of our citizens go through our colleges and universities. From this two per cent come seventy-two per cent of our leaders. Manifestly we must look to the colleges for specially trained moral leaders. Is it not possible to bring it about that young men and young women will more extensively enter the college for moral training and study, as they do for industrial and professional training and study?

Surely we must admit that this Great War has made it clear that we are strong in all material development but comparatively weak in moral development. The moral nihilism of Germany without, and the spirit of profiteering within, join in declaring that moral education is the great need of the twentieth century. We must stress more and more the science of ethics and the art of living.

## GREETINGS

BY DOCTOR MASON,

REPRESENTING THE KANSAS STATE BOARD OF ADMINISTRATION

*Mr. Chairman, President Lough, Distinguished Visitors and the Many Friends of Baker University:*

I am here as a member of the Board of Administration of the State of Kansas. This Board has charge of the educational, charitable and penal institutions of this commonwealth. In its behalf on this auspicious occasion I bring greetings to this Board of Trustees, to this College, and to this man of God, with vision clear, character clean, purposes high and compelling. To President Lough and to this group, interested in the forward movement of this institution, I would urge that you carry into concrete practice the ideals so splendidly presented in the masterly inaugural address. A college of this type should stand for at least two things. First of all is sane and wholesome thinking. In the stress and confusion of this appalling time, there is especial need that the college—separated somewhat from the turmoil and strife of war—shall think clearly on the problems confronting our day and shall set forth ideals for men to follow. To think, to see, to command, to lead—these are the tasks of the college. The need that these things be done is now urgent.

When the wife of the National Food Administrator can stand before a great convention of representative women, as recently happened, and can say that she "would as soon hear a beautiful, refined looking lady blaspheme God as to see her eat a piece of cake which she knows is made of wheat flour," the time has come for sane thinking. Such confusion of the spiritual with the material things of life will inevitably plunge us into crass materialism, the philosophy of the Hun. As there is need of sanity in thought, there is, as President Lough has so strongly and convincingly said, need of emphasis on the supreme authority of religion in the upbuilding of life. This college was born of this ideal, and through the years has sought to maintain the ideal of putting into life those principles that find their best expression in religion.

It is a joy to believe that this great State of Kansas is seeking in all its activities to carry out these principles. I, as representative of the Board having charge of the institutions maintained by the State, bring greetings to this institution maintained by private interests, earnestly believing that education is not dual—secular and religious—but one in its emphasis on the essentially spiritual nature and purpose of all education. This is the task you are seeking here to do. Not only here, but at the University of Kansas, at the Agricultural College, at the State Normal, at the Manual Training Normal, at Fort Hays Normal. This same spirit animates our state charitable institutions in their ministry to the unfortunate. Even the penal institutions at Lansing, Hutchinson, Topeka and Beloit, gather together for a time those that have offended the laws of society, and after a new girding with moral principle send them out with a new grip on life. I bear greetings to Baker University that is doing valiant service in giving to manhood and womanhood a clear vision and new strength for tomorrow and its tasks. In this high enterprise, I bid you, President Lough, and this institution, most hearty Godspeed.

BY SUPERINTENDENT ROSS,

REPRESENTING THE KANSAS PRIMARY AND SECONDARY SCHOOLS

*Mr. Chairman, Mr. President, and Friends of Baker University:*

At the unveiling of the Thorwaldsen's statue of Christ, the great Danish sculptor broke down and wept. Afterward in explaining to his friends, he told them that he had been overwhelmed by the realization that having attained his ideal, he could never again create a great work of art. As you, Mr. President, have so eloquently emphasized, this institution in spite of its great impress upon the history of the State, it may be said to its credit, has never yet attained its ideal. Nor, so long as it is guided by wise heads and hands, can it ever; rather will the perfect product of its dreams always lie in the future alluring and inspiring to greater service and nobler achievement. The form and face and life of Christ furnish a fixed and constant measure of perfection which when once reached leave nothing more to be attained. But not so a social institution. The appearance, the characteristics, the very soul of such an institution must ever change to meet new conditions and a changed environment.

Baker University can be and do only what the public schools of Kansas, the source of its raw material, make it possible for Baker University to be and do. And so for the brief moment this is mine, I want to say a word or two about the public schools of Kansas for the future. They must be, as other things must be as the result of this great war, able to readjust and reorganize; but two things in particular must happen to them. They must be prepared to render more unselfish and more complete service to the state and to the nation. As Doctor Lough so feelingly expressed his aspirations for the future brotherhood of man, I could but think of the little French girl in the schools where the children are going amidst bursting shrapnel and wearing gas masks, who in one of her school exercises wrote:



"In France there is a little stream, almost a brook; it is called the Yser. One could talk from one side to the other without raising one's voice, and a little bird could fly over it with one sweep of its wings. And on the two banks there were millions of men, the one turned toward the other, eye to eye. But the distance which separated them was greater than the stars in the sky; it was the distance which separates right from injustice.

"The ocean is so vast that the sea-gulls do not dare to cross it. During seven days and seven nights the great steamships of America, going at full speed, drive through the deep waters, before the light-houses of Europe come into view; but from one side to another the hearts are touching."

When this war ends we must touch hearts in the throb of human brotherhood, not only with the people of France but with the people of all the world, and we must, as we alone of the nations shall be able to do, hold out the hand of guidance and direction of leadership. The obligation that rests upon our schools is to prepare for that. And they must do it by instilling a spirit of unselfish service that shall take the place of individualism and selfishness that has been all too characteristic of our education and our life. Our pupils must cease to look upon the public schools as offering a selfish individual opportunity and must come to regard them as the place to prepare for the privileges and duties of high citizenship.

The other night at a commencement exercise where two of the seniors in high school gave the salutatory and the valedictory, respectively, the subject of the valedictory was "For Value Received, I Promise to Pay." It was the first time that I had ever heard a pupil in the public schools of Kansas acknowledge that she owed a debt for the educational opportunities that had been hers and promise to pay it. But in order that this spirit may carry over, we of the older generation must quit paying our school tax as a duty and merely to educate our children; we must pay it as an investment to educate the children of all the people and look upon the opportunity to do so as a chance to render patriotic service. And the schools themselves must be more liberally equipped and more effectively manned. It is a startling fact that 29 per cent of the flower of our young manhood that had been called to the colors had to be sent home because of physical defects, most of which could have been removed or relieved had they been recognized and treated in childhood. This means that as a part of our education we must have nurses to preserve the physical well-being of the material that comes to this great institution and others like it. And then again, 500,000 of these same young men of draft age can neither read nor write the English language. In this country altogether there are five million people who cannot do so. In the single city of Cleveland, with a voting population of 140,000, 85,000 of these voters can neither read nor write the common language of the land. When we have taught all the generations to follow to read and write the English language our trouble with prefixes and suffixes and hyphens will have been removed, but not before.

So, Mr. President, in the name of these schools that are to be, I bring greetings, congratulations and all good wishes in the great work

you are doing by your high standards of scholarship, your noble ideals of citizenship and your splendid examples of Christian character.

BY DOCTOR SPENCER,

REPRESENTING THE CHRISTIAN PRESS

*Mr. President of the Board of Trustees, and Mr. President of Baker University:*

I count myself very happy to be able to represent the Christian press in bringing greetings to Baker University as she opens a new chapter in her history and to bring the greetings which well from my heart to the man who has been chosen to lead Baker University into her newer and larger attainments. The press comes from everywhere; the press is the mark of human universality. The other morning my stenographer placed in my hands the morning mail. The first letter I opened was written from the hot plains of India and said, "The Ganges flows a little more swiftly since I have caught sight this morning of the old Central." The next letter had for a postmark the sphinx and pyramids and was written from one of our American schools at work in Egypt. And the next envelope I opened was from West China, there in the very fringes of Thibet, and so on. It is out of such lands as these I come to bring the greetings of the Christian influence throughout the world to this place and to this man, and this institution whose sons and daughters are everywhere.

Baker University needs no encomium but to point to her sons. I am honored by this opportunity, but I feel, blended with it, a deep sense of responsibility, Mr. President; for as never before, have the eyes of the world been so turning to the Christian college. We are seeing upon a very bloody stage what is the outcome of a non-Christian education. I am glad that they spell Kultur some other way than with a C. For I do not wish to identify that word with the word culture as Christianity understands it. Our American boys have gone over to Germany to take the germs out of Germany. But we must also take the same kind of germs out of our education. I was reading only last evening in the last copy of "The Nation" an article by one of our eminent educators which goes on to show the downfall of materialistic education and that the world of education has got to come back to a deeper note of spirituality. We have got to bring back Him to our class rooms as Agassiz and Drummond and Hopkins and Olin knew Him and taught Him. We have got to bring Him back to our education as He must be brought back to the world.

The next Sunday after the British Empire entered into the war, I stepped into old St. Paul, that noble heart of the empire, to attend worship. It seems, as I look back upon it, as if there were acres of people, and when those prayers were being offered for the success of the British arms, and all those countless throngs were upon their bended knees, I could but feel that the projection of that empire and all that it joined was upon the very feet of God. When I arose, I found that I had been kneeling by the grave of Wellington. And when the notes

of the deep organ began to pour forth their music through that cathedral, the whole mass began to sing those words:

“O God, our help in ages past,  
Our hope for years to come,  
Our refuge from the stormy blast,  
And our eternal home!”

This is the refuge and the hope of the education which will meet, and which alone can meet, the necessity of this new age when mankind comes up out of its universal deluge of blood. We must look to a Christian education and to our Christian schools for that spirituality, that vision, that mighty ideal which alone can furnish a valiant leadership for the world in the awful days that are to follow quickly upon the awful days in which we find ourselves at this hour.

When I think of the men who have dictated our ideals, when I think of Arnold of Rugby, who on those greens about his school, made the men that went forth to hold the British Empire to her best ideals, and when I think of Henry Drummond, I see the type of man and the type of education in the hands of which and in the life of which the future alone is safe. And, my friends, I will say that to me there has been no deeper gratification, as I have looked abroad upon our own church and upon our own land, as I have fastened my eyes particularly upon the record that this great institution in this great commonwealth has made, I have had no larger gratification than that the new President of Baker University is precisely a man of that type. And so I stand here for the moment, the representative of the Christian press, having among its readers, your graduates, your personal friends who sat with you in other years in these halls, and walked by your side under these venerable trees, when I think of them as they are today upon the far flung battle line of Christian service throughout the earth, I can but wish that under your care and under your master hand there shall come forth in the years that are to be such men as have come forth in the past. Out of the raw human material which comes to you here, there shall come forth from this college, from this university, men who shall hold up its good name and that of the commonwealth as that long line of graduates has done in bygone days.

God prosper you, Mr. President. God prosper the institution of which you are the standard bearer. You have a place in the heart of this state of Kansas. You have a place that is heaven-bound in immensity in the hearts of those who knew you here about these walks in other years. God bless you and prosper you and increase the glories of this institution an hundredfold.

BY DOCTOR COWLING,

REPRESENTING THE ASSOCIATION OF AMERICAN COLLEGES

*Mr. Chairman, Guests and Friends of the College:*

Ever since I arrived in Baldwin this morning my mind has been going back to the time when I first came here twelve years ago. Dr. Patton met me at the station, and a little later in the morning

we met President Murlin, just about opposite to where we are gathered this morning. He was riding in a buggy with Father Griffis—one of the great friends of the college in those years. As Dr. Murlin greeted me, he held out his hand with a smile that I shall never forget, and asked, "How do you like Baldwin?" I replied, "Very well." He said, "We are pretty near heaven here," and I spoke the truth when I said, "I have not noticed anything lacking yet." And I feel about the same way this morning. Baldwin is certainly a satisfying place in which to live.

It seems but yesterday that I stood on this platform bidding goodbye to the students of Baker. It is nine years ago and I have not been back since, but all through these years my memories and my affections have returned and lingered here. It is a great privilege and a great pleasure to me to come back this morning and to bring greetings to you and to your President on this occasion.

I am to speak again this afternoon, and I am sure you would not think me very gracious if I did not make the shortest speech of anyone on the program this morning.

There is no need for me or for anyone else to try to defend the American college. It stands upon its record, and its record is one which justifies a large claim on its friends in these days, and an increasing claim in the days which are to come. But I am not going on with that. I want to say just this one thing: Keep Baker University going during the period of the war. Your President has already called your attention to the fact that less than two per cent of the people of any generation receive a college education. Now beside that statement place this one: No less than eighty-five per cent of the young men in the first sixteen Officers' Training Camps were college men. Do you think that that fact has anything to say about the idealism to be found in the American college? When men like General Pershing and Dr. Gulick say that moral conditions in the American army abroad are higher than the average moral standards to be found in civilian life at home, do you think there is any connection between this situation and the fact that eighty-five per cent of the young men selected as officers were college men? The Government has come to recognize the colleges as a great national resource, and the authorities at Washington are exceedingly anxious that a steady supply of educated and specially trained men be maintained during the period of the war. With this in view, the Secretaries of War, Navy and the Interior, and the United States Commissioner of Education, and one or two others in positions of high authority, have recently issued a formal appeal to the young people of the country to go on with their school work to the completion of their high school course, and in increasing numbers to enter the colleges, universities and professional schools this fall. So strongly does our Government feel that our national welfare demands the maintaining of a steady supply of educated men, that it is planning to establish "College Training Units" in institutions able to maintain under military instruction not less than one hundred physically fit men of eighteen years or over. This arrangement will enable a boy of eighteen to enlist in the army of



the United States—thus gaining a definite military status—and then be furloughed back to his college to continue his regular college work. There is no question whatever in the minds of those at Washington, who are in a position to know the facts, that the general training given by the colleges of Liberal Arts develops in a young man a maturity and capacity for leadership which cannot be gained so quickly in any other way. Men with this general training are also able to acquire the technical knowledge required in military work in much less time than is required by those without such general training. All this is a splendid vindication of the claims which these colleges have been making for generations past.

The Association of American Colleges includes most of the standard colleges of America. It was established to increase the effectiveness and influence of these institutions in order that the ideals they represent may be made to prevail in our public life more effectively in the future than has been the case in the past.

In behalf of this Association and of the colleges it represents, I bring to you, Mr. President, our greetings, our sincere good wishes and our hearty congratulations. May God bless you richly and make you and this great institution a blessing to his people.

BY DOCTOR PRICE,

REPRESENTING THE ASSOCIATION OF KANSAS COLLEGES AND UNIVERSITIES

*Mr. Chairman, President Lough, Honorable Guests and Friends of Baker University in Particular, and Education in General:*

I bring greetings this morning in behalf of the colleges of Kansas. The special duty of these colleges and this university is to reach the young people of this fair commonwealth of Kansas, and, of course, the young people who may come from other states and territories. But our specific task is to take the young people of this state, develop them, and send them out prepared to meet some of the responsibilities and obligations that rest upon them. "Out there in Kansas" is an expression that is used a great deal. Kansas is not afraid to take the leadership. She is not afraid to grip any great cause. Kansas and some of its leaders in the state are gripping some of those great causes, and leading citizens of the country look to them for leadership. And I cherish the idea that they are leading in some respects the citizens of the world.

The great contest that is on at the present time is not simply to make this country or any other safe for democracy, but to make a new world in which democracy shall prevail. It means that if it means anything. Our privilege is to take the young people of this state and develop those young people. But if it be true, and it is true, that only 2 per cent of the young people of our nation attend college, another obligation rests upon colleges. I say if those are facts, and they are, there comes an opportunity to educate the great mass of the people in the appreciation of the great value of education. These colleges and universities of Kansas are developing these young people not simply for this state, commonwealth and country, but that they

can be sent to the very ends of the earth. I would like to see a map of the world, representing the fields of labor of the graduates of this institution, with lines going out to the ends of the earth, leading to the representatives of this institution as they do their work and exert a large influence. It would be an interesting map.

And then these colleges in Kansas are to develop the young people of this great state, not for Kansas alone, but for the whole world. This will be especially true, it seems to me, in the days of reconstruction to come very soon. As President Cowling has said, 85 per cent of those in the first officers' training camps were college graduates. A lot of those men will never return. I hope that those who do return will return with the same high ideals that they have taken with them. It stirs my very soul to think that these young men must be taught to hate, to fight, to kill, to destroy. It is a part of their business. May it leave no stain upon their characters or lives! A part of those shall never return. The graduates of ten years, from the ages of 21 to 31, are taken out of the active service of the various vocations of life and have been taken to the front. Who will supply the gaps? It must rest upon these colleges to supply the places of the large numbers that will lay down their lives in France.

Now, Mr. President, if we can cherish in our minds these high ideals, it seems to me that we can develop the young people to go out and take these places of responsibility. And in the name of the colleges of Kansas, I bid you Godspeed, with these high ideals. It is the business of the colleges to link the ideal and the real and to make real these high ideals that have been presented this morning. May God bless you in your part in this great work.

BY BISHOP SHEPARD,  
REPRESENTING THE BOARD OF BISHOPS OF THE METHODIST EPISCOPAL  
CHURCH

*Mr. Chairman, President Lough, and Friends of Baker University:*

I come to speak a word of congratulation and bring greetings in the name of the fundamental, inspirational organization of society, the Church of Jesus Christ. For remember that hospitals follow the Church, not *vice versa*; schools follow the Church, not the other way. This institution is the child of the Church, and upon the ocean of the love of the Church for it is it borne, and upon the tide of the gifts of the Church it is sustained.

And the Church is tremendously interested in what we are doing here today. If I should rightly speak the thought of the Board of Bishops of the Church, the ministers of the Church, and the laity of the Church, I would say a word of blessing upon this man and upon this institution in this high and hopeful day. President Lough has for many years and in many ways been a leader; but now he becomes in a larger way a leader among the leaders of forty thousand students in a Church of four million members. It is no small honor and it is no small responsibility. May God's blessing be upon him and this University.

No one can speak of the Church today, even upon a happy occasion like this, without emphasizing the duty which has been so nobly uttered in the address of Dr. Lough—a duty to the whole world, and a duty more clearly seen in the lurid light of war. The first duty of the Church is to see the war through to utter victory. There is no other course. As H. G. Wells has said, if we do not make a complete work at this time the thought of war will sit like a giant spectre over all human affairs for the next two decades, and will say to us all, "Get your house in order. If you waste time, shirk, stick to your old way and your own rights and claims, and make no concessions, I will come again. I have taken all your men between eighteen and fifty, and have killed and maimed such as I have pleased. But you have multitudes of male children, and many delightful babes. Of these I have scarcely smashed and starved a hundred thousand. But go on in your old way, each for himself and none for all, and I will soon come back for a fresh harvest of life, and I will squeeze it into red jam and mix it with the mud of trenches and feast upon it even more abundantly before your very eyes." The first and paramount duty of the Church is to give every possible support to the winning of the war.

And with such support and the prayers we send to the God of Heaven, the God of Battles, I have no doubt whatever, will give the victory to our flag and our boys who have gone out from all our homes, and from this University as that service flag so eloquently speaks. I have no doubt that this war is to be fought out to the finish of everything that the Kaiser stands for. The cost will be staggering, but that is not in the question. The question is, "What is it for?" "What is sufficient to atone for a sacrifice like this?" And the Church must answer that question. There is no one else to say. There is no other organization to lift up flawless banners and ideals, give the nation inspiration, and point to the future that ought to be. The critical time will be just after the war is won. Shall they be days of reconstruction or days of destruction? After our sons have done their great duty and have come marching home victorious and glorious, what then? Shall we have done our part in prophesying and preparing the way for the victories of peace "no less renowned than war?"

In the time of war we must prepare for peace, and the Church, and the college which trains leaders for the church, must point the way. No other institution or organization save the church has the large vision and the large heart. The Church, in America forty million strong, must make the public sentiment, prepare the program, furnish inspiration and leadership for that peace which is to justify the most awful struggle the world has ever known.

BY PROFESSOR PRICE,  
REPRESENTING THE ALUMNI

*Mr. Chairman, President Lough, and Friends of Baker University:*

It gives me real pleasure on this auspicious occasion to bring the greetings and the good wishes of twelve hundred Baker University

alumni to our fellow alumnus, President S. A. Lough, and to congratulate him on the large field of opportunity that is now opened for him.

When it was announced that President Mason had resigned from Baker University at the call of new duty, and that a new President must be sought for our alma mater, we, the alumni, were of all the world most anxious that the choice of the new executive should be a wise one. When we learned that the trustees had been so fortunate as to secure the services of S. A. Lough for this position, we were thoroughly well pleased. And now we heartily congratulate our Baker University on her good fortune in securing such a man for her President. May his administration long continue, and may it be filled with a large prosperity is our sincere and earnest prayer.

We who had gone forth to mingle with the world of affairs know full well how selfish and materialistic the industrial, business world had become; and how this spirit had come to influence our government, our institutions and our social welfare. But we also know that now a new and better age is dawning; and we know that college men and college women must lead in this new and most critical era of all the centuries. At this very moment our nation is engaged in the greatest war in history—to make the world safe for democracy. In this connection, it also behooves us seriously to consecrate ourselves not only to this unfinished task but also to that other duty of making democracy safe and fit for the world.

It is fortunate that in such a crucial epoch leading educational institutions such as Baker University should be guided, and their students inspired, by men of such character and ideals as those of our new President.

We covet the opportunity coming to the students under President Lough's administration. Those of us who had the good fortune of being students here when Professor Lough was a teacher on this faculty, without any exception, admired him for his broad scholarship, respected him for his outstanding ability, but especially did we love and revere him for his sterling character. He, fortunately, became the ideal after which many of us have tried to pattern our lives. So it is that, speaking from this full and rich experience, we say that you, the student body—as also our Church, our State and Nation—are peculiarly fortunate in having as your President, your leader, your guide and inspiration, such a man.

We, the alumni, who knew President Lough so intimately, know well that with all his humble modesty he will give to Baker University a full measure of devotion, and we are confident that under the guidance of his administration our alma mater will achieve a full measure of success. That these cherished ideals may the more certainly be realized, we, the alumni, do hereby renew our pledge of active and persistent loyalty to our Baker University and to our President, our friend and fellow alumnus, our leader, Samuel Alexander Lough.



BY MR. WELLBORN,  
REPRESENTING THE STUDENTS

you were once a student here and you understand the problems of a Baker student better than an outsider possibly could. As a faculty member here you learned how to work with your fellow teachers so that now when you come back to us as our President you are especially fitted for your work.

At this time, while the great war is going on, when it is so hard to give attention to school work, your advice and encouragement has helped us to see that we are truly serving our country by first preparing ourselves so that when we are called we may help in a larger way.

The past year has been a very pleasant one. Your admonitions have been kind and fatherly and have always been for our future as well as our present good. The ideals kept constantly before us have been worthy ones; and although we cannot express in words our appreciation, we hope to by our work in the school of life.

We are looking forward to future years with the assurance that they will be fruitful ones. We feel confident that Baker standards will be raised even higher, and that there will be true fellowship between President and students.

And now, in the name of the student body, we welcome you as our President.

BY DOCTOR PARMENTER,  
REPRESENTING THE FACULTY

*Mr. Chairman:*

I find myself in two very peculiar situations. First, I had carefully prepared five extemporaneous speeches. Those who have preceded me evidently did the same thing and I find myself under the necessity of making a few really extemporaneous remarks. Second, I find myself in the situation of one who undertakes to greet a member of the family after that member has been home for a year. I hasten to say, however, that our greetings as a faculty to you, Dr. Lough, are not any the less sincere and hearty for that reason.

When we learned that Dr. Lough was to be the new President of this institution, those of us who had known him for years and had grown up with him, were then sure that no mistake had been made in the choice, and after a year we are the more surely convinced. We felt that one who had been educated at this institution and had afterward served it for so many years as a teacher would come to the presidency with a peculiar and full knowledge of the school's needs and possibilities, and in this our confidence has not been shaken, but added to by the year's service.

Life, someone has said, is a magnificent and alluring adventure. To go to bed at night, knowing that ere the morning light shall break on the eastern horizon, one may be ushered into a newer adventure than is possible for the imagination to dream of—to rise in the morn-

ing with another day's unknown possibilities before one—oh! that is the lure of life. The unknown, clad in her robe of shimmering illusion and with the alluring shadows in her eyes, stands ever beckoning us on. Life is changing! And what is true of life is true of institutions. "The old order changeth." For example, Dr. Gobin, during your administration, you will remember that the faculty spent a whole afternoon debating as to whether or not it should allow a literary society to stretch a calico curtain across this platform. Now these wires which you see above you, I can assure you, are not there to improve the acoustic properties of this room. To be sure, in deference to the dignity of the occasion, most of the scenes and paraphernalia have been removed. "Times have changed." Then, too, you will remember that at one time you directed me (I presume, because you thought me peculiarly fitted for the service) to watch some boys to find if they had been drinking. I performed the service faithfully and reported to the faculty that I had detected the odor of whiskey on the breath of a certain young man. This young man, when brought before the faculty, declared that on the occasion in question, nothing but the purest water had passed his lips. When the faculty very justly gave the young man the benefit of the doubt, and took his word, a member of the faculty indignantly exclaimed: "It has come to a pretty pass when a student can outlie a member of this faculty." I can assure you that the students now cannot do that.

You come, President Lough, to an institution not fixed, but in a state of flux; to an institution which dares to go forward, to try the new thing if it gives promise of an ability to serve its students better, and equally well we know that you come to us with an open mind and a fearless determination that Baker University through your leadership shall maintain itself in the forefront as an aggressive leader in educational things. To this high endeavor, as representing the faculty, I pledge to you our unswerving loyalty, our utmost devotion, our sympathy in times of doubt and trial, and all that we have to make your administration the most brilliant success of any that the school has ever had. It might be thought that you should be the leader in raising endowments. Endowments are an embarrassment to many institutions; the truth compels me to say that, so far, Baker has not been so embarrassed. The erection of new buildings might be mentioned. We have ample buildings. Better equipment is always to be desired. But the finest equipment in the world, without a burning, zealous, high-minded and intelligent leader to use it, is an embarrassment. No, it is not in these things that we look to you, Dr. Lough, for leadership, but in the production of magnificent manhood and womanhood, a manhood and womanhood brave, prompt in action, vigilant, aggressive, conscientious, sympathetic, clean-minded, ever supplementing, ever helpful. This I consider is the great work of this institution. And so we come as a faculty, pledging to you, President Lough, our earnest support in this high endeavor. The faculty of Baker University, through me, gives you greetings. "Long live the King!"

## THE LUNCHEON TO GUESTS

In the social hour at a Luncheon, the University, through its Trustees and Faculty, gave personal greetings to the guests and delegates who came to participate in the Inaugural Exercises. The fraternal spirit that belongs to college comity was pleasantly strengthened in this opportunity of personal acquaintanceship.

### ADDRESS BY DR. GOBIN ON "THE COLLEGE AS A TRAINING CAMP FOR CHRISTIAN SERVICE"

First, I desire to present the communication of President Grose, of De Pauw University, authorizing my attendance here, and containing congratulations on behalf of himself and the University:

My dear President Lough: On behalf of the Trustees and Faculty of DePauw University, I have the honor of sending to you by the Vice-President, Doctor Hillary Asbury Gobin, our heartiest congratulations upon your inauguration as President of Baker University. Recognizing the close ties which have bound together your institution and ours for many years, and the distinguished service which Baker University has rendered in the field of higher education, and in giving many eminent leaders both to the Church and to the State, we extend most cordial felicitations.

May this auspicious occasion mark the beginning of a new era of increasing prosperity and widening usefulness for your noble school.

Personally and in the name of DePauw University, I give you warmest greeting.

Very cordially,

(Signed) GEORGE R. GROSE,  
President.

In addition to the statement given in this paper, it gives me pleasure to say that several members of the faculty expressed a great interest in this occasion and would gladly have been here today if the work of their departments had permitted. Dean McCutchan, the head of our Music School, has become a great leader in Indiana in the statewide work in "community singing" as a war measure. Prof. William H. Hudson, head of our Department of Sociology, by request of our executive committee, will spend the summer in a vigorous drive for high-school graduates for our next year's Freshman class. Our slogan for the summer is "Four hundred boys under draft age for DePauw Freshmen." Dr. W. W. Sweet, the head of our Department of History, would have been pleased to be here to represent his father, now in Washington, who for many years was the very successful President of Baker. It is well known among educators that the relations between Baker University and DePauw University have been very cordial and mutually beneficial. We always speak with pride of the success here of Dr. Alice Downey Porter. There was to me something romantic in the marriage of Prof. Ross Baker and Miss Helen Porter, the former the son of our noted professor of chemistry, Dr. Philip S. Baker, and the latter a grand-daughter of Prof. Charles Downey, who organized our Department of Chemistry. In referring to the reciprocal relations of these schools I wish to speak of the pleasure I have had in the presence in DePauw of Miss Ruth Price, the worthy daughter of my

very choice friend and helper, brother John H. Price. He was a most loyal and useful alumnus and trustee of this institution. During my labors here he was always wise in counsel and always ready to work and sacrifice for Baker. So I gave eager and cordial welcome to Ruth, who, after taking her first degree here, took her second degree in DePauw.

This occasion is made very happy to me by the privilege of meeting here Chancellor Buchtel, of the University of Denver. We have been college friends for nearly fifty years. During the last year of my student life I was a student-preacher on a circuit. I enjoyed the co-operation of three college chums, Henry A. Buchtel, Robert N. McKaig, and Frost Craft. We were a happy group of college friends and there were varied estimates as to our efficiency. A rather cynical old brother remarked that he did not know whether those boys "dispensed the gospel or dispensed with the gospel." A more appreciative mother in Israel who could never get our names correct, said, "You are a tonguey set. I like McKigg and I like Craft, but the best of all is Henry Bucktail." She missed it in her pronunciation, but was quite right in her estimate. I make bold to say that in all the strong and beautiful friendships, whether of classical story or Biblical history, there never has been a more beautiful and mutually beneficial friendship than that between Dr. Buchtel and Dr. Frost Craft. They are still working together even to this day, great mutual helpers in the University of Denver.

I need not apologize for these remarks as a digression. They are not even an introduction. They are a part, and a large part, of my theme—"The College as a Training Camp for Efficient Service." One of the greatest assets of a college is the spirit of friendship and ardent co-operation among classmates and fraternity brothers. The drill in mutual counsel and discipline gives an elevation in thought and a persistency in righteous endeavor equal to, if not greater than, the formal demands of the lecture room and the laboratory.

The most imperious demand in a soldier's life is obedience to orders. One of the first experiences of a college student is the demand for his attention and his observance of the regulations of the institution. He may imagine that he is able to "get by" many demands of the faculty, but he finds some of the unpublished requirements of his classmates and fraternity brothers so imperious as not to be evaded.

I need not discuss the familiar references to the benefits of college life in the training for correct thinking and resolute action. It is something of a surprise with many observers that college men so quickly adjust themselves to new situations, and so readily become noted for remarkable success in lines of activity for which they did not have specific or professional preparation. The explanation is found in the fact that college life is a training in learning new things. There is great art in a readiness to meet new demands in both investigation and achievement. A college graduate can more readily adjust himself to new requirements because it has become his habit to meet things that are difficult with the spirit of resolution and a determination to conquer.

As intimated in the beginning, college life is a training in genu-



ine and helpful comradeship. This is a notable trait in the life of a true soldier. He not only heeds promptly the voice of his commander, but he considers habitually the welfare of his comrades. Many are the instances in army life showing that the best traits of a good soldier have been developed in this spirit of mutual sympathy and co-operation.

In the awful stress and strain of this world-wide war, the most exacting demand the country now makes is for every boy under conscript age to continue in school. If I had the opportunity to speak to all high school graduates and college students, I would say, "You need not hesitate to claim that you are now 'in service' while you are in school. You can claim that you are under orders." It is well known that there is no ruler in the world, as governor, king or emperor, who has the authority of the President of the United States in a time of war. The constitution makes him a dictator in all war measures. If President Wilson should decide to do it, he could make every square yard of United States territory "bone dry" in thirty days, of all intoxicating drink, as a war measure. I wish he would do it. He has the same authority in this exigency that Abraham Lincoln had when he made his famous Proclamation of Emancipation. What magnificent events in American history, President Lincoln setting free four million of slaves as a war measure, and Woodrow Wilson setting free one hundred millions of people from the waste and the risk of "booze!" The practical use I wish to make of this claim is that as students you are now under the orders of the President of the United States. This is his word of wisdom and authority to the boys and girls of America:

"I would particularly urge upon the young men who are leaving our high schools that as many of them as can do so avail themselves this year of the opportunity offered by the colleges and technical schools to the end that the country may not lack an adequate supply of *trained* men and women."

Possibly you may be more impressed by a declaration from the Major General of the United States Army, General Leonard Wood. This is his order:

"Boys should remember that they are now *serving* in the best possible way by preparing themselves to serve more efficiently when the time comes. It is a great mistake for partly educated boys to rush to the colors now. We do not need them. It is very important that they finish their education."

I need not say any more as to the correctness of the idea that the American college, and especially the Christian college, is a training camp for the highest service in the demands of modern life. The theme is almost trite in view of the many illustrations of its accuracy in the present war. I need not quote the statistics showing how rapidly college trained men take on the discipline of the camp and the field and how rapidly they are advanced to positions of especial honor and responsibility. For the most part they are men of correct habits. It is not necessary to surround them with rules and regulations in order to protect them from the vices of great cities. They have walked in the paths of virtue too long and too far to be easily decoyed by the allurements of designing men and women. The most outstanding fact now in American history is that the youth of the land must be



trained—thoroughly trained—in sound thinking, pure motives, and resolute action. The college and the church are two departments of one holy endeavor—to lift human life into implicit faith in the Lord Jesus Christ, the Prince of Life.

One of the many features of this occasion which affords me inexpressible pleasure is my gratification in the event that Samuel Alexander Lough now becomes the President of Baker University. I well remember him and his good wife among my choice students here. He is eminently well fitted in temperament, judicial reasoning, and persistent industry, for this high position. He is well named: *Samuel*—"Asked of God"; *Alexander*—"Princely Man," and "*Law*," spelled in an unusually strong way—"Lough." Most heartily do I congratulate President Lough on the honor of his election to the presidency of his Alma Mater, but much more do I congratulate Baker University on the promise of his efficient service. A brighter day now dawns upon this grand old school. Its past has been illustrious in the most sacred and precious services to humanity. Its future will be even more glorious in its growth in material equipment and in its more widely extended influence for the Church, our country, and the best interests of humanity everywhere.

#### ADDRESS BY CHANCELLOR BUCHTEL ON "CHRISTIAN EDUCATION AND PATRIOTISM"

America is now the outstanding nation of the earth: the outstanding nation in material greatness and the outstanding nation in spiritual ideals. All this is the Lord's doing and it is marvelous in our eyes. We are now the richest nation on the earth: richer than England and France and Germany combined. America is now the world's banker. We are not borrowing pounds sterling or French Napoleons or German marks, but we are loaning dollars. The resources of our country are unlimited. The head of the steel trust has certified that the steel trust alone has resources of manufacture one-third greater than all the plants in Germany combined. How did it come to be that this nation in so short a time is recognized as the outstanding nation in material greatness? It came to be because God gave us at the beginning a continent, with unlimited natural resources, and spiritual ideals which made men.

Contrast the spiritual ideals of the old world and the new. How did the great nations in Europe originate? The answer is in three words, *in tribal wars*. How long have they quarreled over their boundary lines? Always. How long will they continue to quarrel? Always, unless it shall be possible now, when we come to sit at the peace table, to put some totally different ideals into the relationships of nations to each other.

Herbert Hoover has written the introduction to a little book on the women of Belgium. In the first sentence of that introduction, in characterizing the life of Belgium, he characterizes the life of all the nations of Europe. He says that Belgium has made itself the beehive of Europe, "after centuries of intermittent misery and recu-

peration." "Misery and recuperation" are the two words which describe the history of every nation in Europe.

This war is just a continuation of the everlasting fighting which all those fair lands have known from the beginning. Andrew D. White characterizes the century from 1550 to 1650 as a period of supremely evil prominence. During that century every square foot of Europe was stained with blood. Soldiers of fortune would hire out to one prince and then to another, to one religion and then to another, and go about killing people just from pure deviltry.

Now how did our country originate? In the same way? A thousand times no. We went out like Abraham, not knowing whither we went and not knowing why. From 1492 forward for 200 years, covering that supremely evil century from 1550 to 1650, God called ten Catholic and fourteen Protestant settlements out of the old world into the new, and these twenty-four religious settlements stuck to the ground. The Almighty then made a gigantic selective draft, covering the continent of Europe and extending over four hundred years of time, in making His choice of the men and the women who have created this republic. We all have our roots in Europe. Our ancestors had the power to hear the call of the Almighty when he sought for purposeful men and purposeful women to make here a giant nation, with Christian ideals, to stand out as the light of the world.

This fundamental difference of origin explains our difference of attitude to people. The European attitude has always been that of the drawn bayonet. The American attitude has been that of hands stretched out with malice toward none and charity for all.

What have we here now after four hundred years of endeavor? First, we have a continent washed on the two shores by the two great oceans. Gladstone remarked that we have here a natural base for the greatest continuous empire ever established by man. Second, we have here a possible home for every family in the whole republic. Third, we have a seat in a school house for every child of school age. Fourth, we have a seat in a church for every individual. No other country approaches America in this provision which we have made for the religious life of our people. We have one church building for every 400 of our people. A man who is not proud of these remarkable achievements is not fit to live under our flag.

What is the explicit message of America? Is it to teach agriculture or the mechanic arts or how to dig minerals out of the earth? Is it to teach the fine arts or all learning or religion? We have our responsibility with other nations in these particulars. But our explicit message is no one of these things. Our explicit message is to teach men self-government, to enlarge the liberties of the human race, to smite all the tyranny in the earth.

This makes us brothers to all men. Secretary Seward, Secretary of State under Abraham Lincoln, was accustomed to say that there is a higher law which recognizes that the American domain is the heritage of the whole human race, and Americans are trustees of this domain, in the name of Almighty God, for the good of the human race. President Wilson, at the time of our break with Germany, voiced the feeling of America in glorious fashion when he said: "Once

more in the providence of God, America has opportunity to show the world that she was born to serve mankind." Every President from Washington to Wilson has talked life that.

From all this it is evident that the Almighty has given to this nation a program of world betterment. This program of world betterment is the program of Jesus Christ for the regeneration of the earth. The kingdom of God is to come down out of heaven to make the whole world a decent place in which to live. We needed to keep ourselves isolated from the other nations, "free from entangling alliances," until we could reach a position of material strength and spiritual virility which would make it safe for us to take the position of leadership in the moral order of the world. In God's providence we have now reached that level of material greatness and spiritual power.

What has Christian education to say about the duty of men of light and leading in this supreme hour? Manifestly Christian education speaks out with the energy of the total soul of civilization and religion in declaring that we must now use force, "force to the utmost, force without stint or limit, the righteous force which shall make right the law of the world and cast every selfish dominion in the dust."

It is our duty to God and to humanity to win this war and not whimper about peace without victory or any other sort of peace excepting only the peace of unconditional surrender. In Berlin we will sit down and write the peace treaty in which restitution shall be made to the nations that have been spoiled in such outrageous fashion by William the damned, and in which we will make an end forever of those gigantic armaments which have encouraged marauding expeditions through secret diplomacy.

I have said that it is our message to smite tyranny. We must speak out when we see wrong and wretchedness and cruelty even though that may bring us into war. War is unspeakably horrible. War is murder, mutilation, hate, rape, hunger, disease, stench and debt. But wrongs and cruelties are still more horrible. And our message to the nations and tribes of the earth is the glad hand and a constructive program.

The war with Spain in 1898 was brought on because we resented the murder of women and children in Cuba by a German butcher by name of Weyler. The war with Germany now is also a war to resent wholesale murder and outrage and thievery. The President knew eighteen months before that Good Friday in 1917, when we declared that a state of war exists with Germany, that the break would surely come. He said January 29, 1916: "I do not know what a single day may bring forth." He knew then that Germany had filled our country with spies for the purpose of prostrating us utterly in one week by blowing up all our railroad bridges and railroad culverts and water plants and manufacturing plants, so that it would require two years for us to recover from the blow. In the meantime the Germans expected to defeat France and England and then appear at the harbor of New York with the combined navies of the world and charge the whole cost of the war to America. All this was the program of William the damned while we were furnishing Red Cross

nurses and Red Cross supplies to Germany. Down to this hour the world has seen no comparable exhibition of insincerity and deceit and hypocrisy. From the blight of such leadership the German nation cannot recover in centuries.

Our duty now as leaders in Christian education is clear as sunlight. We must keep up the morale of the armies of righteousness by sending men and more men and still more men, even if it shall require five or ten millions; and by sending food and more food and yet more food; and by sending war material and more and yet more war material. And may the Almighty smite dead the men and the women who may make any effort whatsoever to hinder the program of world betterment and universal salvation which has now been undertaken by the civilized nations.

#### ADDRESS BY PRESIDENT COWLING ON "RELIGION AND THE WAR"

The people of this generation are passing through one of the most significant periods in the world's history, if not the most significant. The problems of life have never been raised in more fundamental fashion than they are today. The depths of the human heart have never been more deeply stirred, nor has the strength of the human spirit been more sternly tested than by the experiences of these days, and, as I confidently expect, of those which are immediately ahead. Questions of right and wrong today concern not merely the details of the conventions of Christian civilization. They challenge the fundamentals of the moral order of the universe, and call in question the very character of God himself, as interpreted to us by Jesus. The God which the Germans invoked when they ravaged Belgium, and to whom they gave thanks when the cries of the lost went up from the Lusitania, is not the God and Father of our Lord Jesus. If the universe at heart is what the Kaiser claims it to be, then Christianity, as we understand it, is founded on a lie, and our preaching of justice and righteousness and mercy is a shameful deception.

No war has ever been fought over issues so fundamental as those which concern us in this mighty struggle today. The world has stood aghast at the atrocities of the Germans—their savagery and their diabolical cruelty. There is no parallel in history to their atrocious and unspeakable abominations. But that is not the worst of it. Their philosophy of life justifies their acts at every turn. War and all its horrors are glorified. The chief end of existence is the State. People are warranted in promoting their own good at the expense of others. These are the doctrines that prevail in Germany, and they represent the underlying causes of this titanic struggle.

This country has taken up arms because it could not be true to its own convictions concerning the moral constitution of the universe, and acquiesce in Germany's complacent and presumptuous setting aside of all moral considerations and her undermining of all the substantial foundations of civilized life. Our soldiers have crossed the seas on a great crusade. Justice, truth, right—these in their most



elemental forms, stripped of all conventions and interpretations—these are the ultimate and abiding things for which we fight. Our soldiers are coming more and more to understand what this war means, and the great body of American people, before the war ends, will see the eternal, moral and spiritual values of life emerging as the things of supreme worth.

Dr. Eliot, formerly president of Harvard, in a pamphlet issued some months ago by the General Education Board of New York, quotes with approval a remark of Herbert Spencer to the effect that the kind of knowledge most worth having is scientific knowledge, and goes on to say that the war has proved it. To me the war has proved nothing of the sort. The issues of this war are fundamentally and essentially religious, and they concern primarily the moral and spiritual qualities of the universe, as I shall try to make clear as we go on.

Germany has gained for herself an honorable place in science. I am not among those who have been led by German propaganda to believe that all the great names in science are German. Germany has produced no more than an average share of scientific men of the first rank. No one desires to deny her credit for what success she has attained in this field. Her universities have devoted themselves year after year to the minute and patient investigation of all sorts of physical fact, and painstaking scientific research has been developed in Germany to a point scarcely equalled by any other nation on the face of the earth. Germany has run amuck not because she has failed in science. Her failure is more fundamental than that. It springs from her wrong estimate of the moral constitution of the universe and her complete ignoring of its spiritual demands.

The universe in which we live is a vast and complicated whole. There is nothing in it that exists separate and apart, or by, or for, itself alone. Every particle of reality bears some relation to every other, and is dependent upon it to a greater or lesser extent. Even the very word "universe" indicates this essential unity of all reality. But in spite of the fact that the universe is one great whole, it is nevertheless true that we cannot apprehend it as such; we cannot grasp it all at once. We must go about our study of it piecemeal. We study the universe from a certain angle and set our findings in order and call them "chemistry." We shift the point of view and look at the universe from another angle and systematize the results of our study and call them "physics"; and so it is through all the circle of the sciences.

These sciences represent the efforts of men to understand the universe from certain points of view. They describe what we know of the great world of reality in which we live—its laws, its principles, the demands it makes upon us. It has sometimes happened that a single man in the short period of his own lifetime has been able to discover and to formulate the sum total of what we know of the requirements of the universe from a given point of view. Euclid came very nearly doing this in plane geometry, and Aristotle in deductive logic. These sciences have made very little progress since these men lived thousands of years ago. In other cases, it has taken



a great many men, working through long periods of time, to tell us what we know of the requirements of the universe in a particular field. But in all knowledge, whether disclosed to us by the marvelous insight of some great genius, or gained by the patient and prolonged ploddings of less gifted men, there is implied a universe which behaves rationally, which has its laws and principles, and which makes demands that are not to be avoided. Concerning these laws, two things may be said—they are not arbitrary, and yet we have no option with regard to them. Our freedom consists in finding out what these laws are, and in shaping and fashioning our behavior in accordance with them.

The universe has its moral and spiritual laws in precisely the same way as it has laws which are described in chemistry or physics, or in any other science. These moral and spiritual laws of the universe are an integral part of the whole. They cannot be avoided or trifled with any more than you can escape or trifle with the laws of gravity. In other words, a man is confronted with a universe in his moral and spiritual proceedings in precisely the same way as he is confronted with a universe if he wishes to build a bridge or plant a field of corn. He cannot do as he pleases. The universe has something to say about it. If he is wise he will try to find out what the universe requires, and, having found out, he will shape his conduct accordingly.

The great men of science tell us what the universe requires in their respective fields. Euclid told us a large part of what it demands in the realm of space relationships. Aristotle did the same thing in regard to those laws which have to do with valid reasoning. In just the same way Jesus sets before us the requirements of the universe from a moral and spiritual point of view. This is what I understand him to mean when he says: "He that hath seen me hath seen the Father." For Jesus the universe at heart is personal. This personal universe Jesus discloses in his teachings and character. The authority of Jesus' teachings do not depend upon any personal claim he makes for them, but upon the essential nature of the universe to which his own spiritual nature responds, and which he faithfully sets forth in his acts and words. "My teaching is not mine but his that sent me." His teachings are true not because he claims them to be, but because, when they are accepted and practiced, the believing follower establishes relations of correspondence between himself and the moral and spiritual laws of the universe; and the nature of that universe is made manifest to him in his own resulting experience. "If any man will do his will, he shall know of the teaching, whether it be of God or whether I speak of myself." Jesus does not claim to be a dictator of arbitrary moral values, but he does claim to understand the moral and spiritual requirements of the universe, and he speaks forth with authority out of the fullness of his own life. He is the great moral and spiritual genius of our race. His insight lays bare to us those demands of the universe which have to do with moral and spiritual relationships—the relationships of men to God and to one another. When we follow his teachings we establish between ourselves

and the moral and spiritual laws of the universe the relationship of correspondence—the relationship of truth.

If we may assume that this is true, that Jesus speaks with authority regarding the moral and spiritual laws of the universe, then it becomes of prime importance to know what are the essentials according to Jesus' view. I am persuaded that many things which have been emphasized by the various branches of the Church of Christ are not part of the essential requirements of the universe as interpreted by him. The Christian Church has undertaken to emphasize in the name of Jesus a great miscellany of things of all degrees of value. It has frequently emphasized things of trifling importance, or of no importance at all, at the expense of what is really fundamental. Its emphasis has often been wrong and its perspective wretchedly confused. The awful catastrophe in which we find ourselves today is due in large part to the fact that Christian people have not consistently and steadily placed the emphasis on those things which Jesus declared to be fundamental. Where did Jesus place the emphasis? What things did he regard as really fundamental? What are the essential moral and spiritual demands of the universe according to him?

As I understand the teachings of Jesus, there are three things which he regarded as fundamental to all else. The first is his conception of God. What do we understand by the word "God?" The word is familiar to all of us, and we are in the habit of assuming that everyone has an adequate idea of what is meant by it, and some corresponding experience in his own life. Is this assumption justified? Facing the problem frankly and without any indirection whatever, what does "God" actually mean to us in our own lives? Let us look at the problem from a little different angle. What kind of a universe do we live in? What is the ultimate and essential nature of the sum total of reality? As I conceive it, there are just three possible answers to this question. The first is the answer of those who say, "I do not know." It is the answer of agnosticism. It seems to be a modest answer, but, unfortunately, most of those who say "I do not know" go a great deal farther and assert, "Nobody can find out." This is not a modest answer. This statement assumes a complete knowledge of the universe, and involves itself in a logical contradiction. This answer in one form or another has been made for thousands of years,—since the very early days of systematic speculation,—but it has satisfied very few. As an answer to this great question, "What kind of universe do we live in?" it is a complete failure.

The second answer is that of those who say, "The universe is essentially a mechanism and nothing more." There can be no doubt that there is a great deal of mechanism in the universe. "God moves in a mysterious way, his wonders to perform," and part of that mysterious way is disclosed to us by the marvelous complexity which the natural sciences describe. The so-called "battle between science and religion" has, for the most part, been waged at just this point. Many religious people have undertaken to deny the facts of science in the supposed interest of religion, and, on the other hand, many authorities acquainted with these facts have attempted to interpret them in a way that

appeared inconsistent with religion. The facts of science should be accepted gladly. Facts everywhere are sacred things, and we should rejoice in their discovery. They show us God's methods of working in his world. Facts are far more sacred than dogmas, and when a fact and a dogma come in conflict, it is the dogma that must yield and not the fact. And yet when science has told its whole story, it has not answered our question, "What kind of a universe do we live in?" To say that it is a mechanism and nothing more, leaves at least two questions unanswered, and for which no answer can be found so long as we stay strictly within the field of science. The first is the question of the first origin of things, and the second is the question of the inner essence and nature of force. Granted a beginning, and granted a power at work, science does tell in marvelous fashion of the unfolding of that power, and of the wonderful forms in which it manifests itself in the physical world; but it cannot go beyond this. Any satisfactory answer to the question of first origins, or to the question of the ultimate nature of force, carries us far beyond the realm of science.

The failure of scientists to answer our question, "What kind of a universe do we live in?" in terms of mechanical forces and mechanical laws, leads us to the third type of answer. It is the answer of those who say, "The universe at heart is a person." This is the answer of all the greatest thinkers in the field of speculative inquiry. It is the common answer of all those who hold first rank in philosophy. This view is partially illustrated by the situation in which each one finds himself as an individual. Anatomy and physiology have a great deal to tell us about the mechanism and functions of the human body, but they cannot disclose to us the personal self. Modern scientific psychology has a wonderful story to tell of the uniformities of our mental processes, but these uniformities do not constitute the real ego, the person, the spiritual self, which we nevertheless believe exists in connection with the physical and mental conditions which psychology describes. There is a great deal of mechanism in our bodies, and a great deal of mechanism too in our minds, but our real self, the soul of a man, is something that underlies all this. The "soul" is in a sense a hypothesis. It is something that we take for granted,—an assumption that is needed to explain the facts of our physical and mental life, and is needed still more to give meaning to personal existence and an adequate basis for personal morality. Just as we are convinced that there is a real self, an ego, back of the physical and mental facts of our conscious existence, just so is there a real Self, a Person, back of the phenomena of nature which we see around us. Underneath the facts of the physical world is the everlasting Spirit, and at the heart of reality is the eternal Self.

This is the view of Jesus. His answer to our question is in harmony with the answer of those who have gained for themselves the highest place in men's speculations about these great themes. But Jesus goes further than these speculative thinkers. He not only takes it for granted that the universe at heart is a person, but he assures us that it is the highest type of person; and he goes on to describe the heart of the Eternal in terms of all that is dearest and best in human life. He says that God is a Father, whose chief quality is love. "What kind of a



universe do we live in?" We live in a universe which is at heart a person, and love is its essential nature. The whole sum total of reality is permeated, through and through, with the spirit and purpose of this God of love. This is the first and most fundamental of the teachings of Jesus.

The second may also be put in the form of a question: "What is man's place in the universe?" Jesus said man is supreme. Taking the most sacred institution of the Jews, the Sabbath, an institution which commanded not only their religious devotion, but their patriotic loyalty as well,—taking this most sacred institution of the Jews, he holds it up before them and declares, "The Sabbath was made for man, and not man for the Sabbath." This is a single illustration of Jesus' view. Take the principle that is involved in this illustration and apply it everywhere, and you have the most fundamental criterion of morality, and the standard of judgment by which to test all movements, all creeds and dogmas, all organizations,—religious, commercial, industrial, and political. Individual human personality is the thing of most ultimate value in the universe. Whatever enlarges and enriches the lives of men is right; whatever dwarfs, or narrows, or embitters human life is wrong. This is precisely the principle which Lincoln embodied in his immortal words,—“A government of the people, by the people, and for the people.” I wish that some one might phrase the same principle in terms of commercial and industrial life in a way that would be worthy to rank with Jesus' noble utterance regarding the greater worth of a human soul than any religious institution, or with Lincoln's never-dying words regarding the authority and purpose of all true government. Man is supreme, and his welfare must be accepted as the organizing principle of life everywhere. This is the very essence of the teachings of Jesus, and it is the foundation of democracy as well.

Now we come to our third question, "What is a man's true relation to his fellow men?" Paul says, "Bear ye one another's burdens, and so fulfill the law of Christ." Speaking elsewhere of Jesus he says, "Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant." What does it mean? It means that no man can regard the advantage of his life as private possessions, to be used selfishly for his own ends, and at the same time share the spirit and the mind of Christ. Our advantages, no matter what they may be, whether of birth or education, political power or social prestige,—these advantages must be regarded as the measure of our opportunity and of our responsibility to serve our fellows. Service is the essence of true social relationships, and unselfishness is the secret of every true life. Jesus taught this in innumerable ways; he practiced it himself, and he made upon his own generation, and upon every generation which has followed, the impression that he was utterly sincere in what he taught and in what he did.

These three great teachings of Jesus,—his doctrine of God; his estimate of the place and worth of man; and his teaching that service is the essence of true social relationships,—these three are fundamental to everything else that Jesus taught. The universe is actually constructed in the fashion these teachings imply. The demonstration of

this is to be found in the experience of all those who, following the instructions of Jesus, relate themselves to the universe in accordance with its moral and spiritual demands, and who thereby find its essential nature disclosed to them in the abundant fruits of their own lives. Jesus says,—“I am come that they might have life.” This promise is realized in the life of anyone who will bring his life into relationship with the universe in accordance with its moral and spiritual requirements,—in accordance with the fundamental teachings of our Lord. A man in whose life these teachings actually become operative is, by that very fact, related to the universe in accordance with its demands; and the nature of the universe is disclosed to him in the full and abundant life which he experiences.

I believe with all my heart that this country and its allies are going to win this war. I should believe this even if the Germans had already captured Paris, and had beaten the Italians to their knees. I do not pretend to have any special knowledge of the military situation, nor do I claim any understanding of military affairs more than is possessed by any average man who is well informed. But I am confident that a thing is never settled until it is settled right. What do we mean by settling a thing right? We mean settling it in accordance with the demands of the universe. A bridge is built right when it meets those demands of the universe which have to do with the problems involved in bridge building. A field of corn is planted right when it is done in such way that the laws of the universe which have to do with agriculture are met and satisfied. The issues of this war, which are fundamentally and essentially religious, can never be settled until they are adjusted in accordance with the moral and spiritual demands which the universe makes. These issues are far more clearly drawn than they were when the war began. The cause of the allies has become more and more spiritualized. Step after step has been taken in the direction of an unselfish and essentially Christian view of human relationships. Germany, on the other hand, has been driven, both by the logic of her claims and by the necessities of her illegitimate military undertakings, to deny flatly all moral considerations and to ignore completely all spiritual motives. She has placed herself squarely in opposition to the moral and spiritual demands of the universe as interpreted by Jesus. Look at Germany's answer to every one of the great questions we have discussed, and you will see that her answer, in every case, is diametrically opposed to that of Jesus.

“What kind of a universe do we live in?” Jesus says we live in a universe which is essentially love. Treitsche says that war is inevitably involved in human progress. Nothing is inevitably involved in anything except it be of the nature of the universe. Treitsche's position means that the universe at heart is of such nature that it inevitably uses war as a method of working out its purposes. The view of God here implied is exactly opposite that of Jesus. Take any of the blasphemous utterances of the Kaiser and compare his conception of God with the God that Jesus taught us to love, and one is shocked at the ugly contrast. There is no more similarity between the God which the Kaiser claims to be in league with and the God of our Lord Jesus than



there is between light and darkness,—they are exactly opposite. Literally hundreds of illustrations could be cited from the utterances of representative Germans the past fifty years showing conclusively that they deliberately believe in war; that they regard it a holy thing; that they hold that the essential nature of the universe is expressed therein and its purposes worked out by its means. For them the universe is stripped of its moral attributes,—justice, mercy, faithfulness, which Jesus declared to be fundamental to everything else.

Take the second question, "What is man's place in the universe?" Jesus says, "Man is supreme." Germany says, "Man is secondary; the State is supreme." This being granted it follows that whatever increases the power of the State is right, and that whatever tends in the opposite direction is wrong. This is the foundation of Germany's whole philosophy of morals. Germany is entirely consistent when she calls upon her men to sacrifice everything for the State; and she is equally consistent when she calls upon her women to give up everything that has been held sacredly personal from the earliest memories of civilized man. The State being supreme, the welfare of individuals is entirely subordinate. What a reversal of the teachings of Jesus! Wherever you find any kind of an institution, whether ecclesiastical or political, set up as an end in itself, as a thing of supreme worth, there you have something which is contrary to the moral laws of the universe as interpreted by Jesus, and something which in the long run will collapse and fail. Man is supreme, and his welfare is the only final and ultimate consideration.

As for our third question,—“What is a man's true relation to his fellows?”—what could be more contrary to the Christian view than the view which Germany has consistently followed for fifty years? In the middle of the last century Treitsche began saying that Christian principles hold when applied to individuals, but that they have nothing to do with relations between States; that the only virtue of a State is power, and its only crime is weakness! Then Neitzsche came along and said, in effect, “Treitsche is right, only he did not go far enough. Christian principles have nothing to do with the relations of States, neither do they apply to relations between individuals. A strong man not only has the right, but he is under obligation, to take away from a weak man everything that the weak man has, and use it for his own upbuilding.” Neitzsche claims this to be the law of nature, and holds that in this way the race is to be improved, and a superior type of man built up,—the superman. Neitzsche conceived of himself as bringing to the world a fundamentally new view of human relationships. He thought of himself as holding a unique place in the history of thought, and in the evolution of morals as well. “I can have no friends; friendship can exist only between equals.” “I am strong enough to break history in two.” What does he mean? He means that we must redate our calendars from him,—so many years before Neitzsche and so many years after!

Ideas like those of Treitsche and Neitzsche were taught in Germany half a century ago, and people believed them. They have raised up in Germany two generations and more which are absolutely committed to these views and to the resulting theory of life. The war, as conceived

by Germany, and carried out with all her awful cruelty, is but the logical expression and outcome of these preposterous teachings, and of the perverted ambitions which they have stirred up in Kaiser and subject alike. These views, which have prevailed in Germany for the last sixty or seventy-five years, represent an apostasy from the idealism of the Germany of earlier years. These corrupting views are in opposition to the moral and spiritual requirements of the universe, and they cannot long prevail. The Germany whose philosophy of life finds expression in this diabolical war is marked for destruction. The universe will have its way. "God is not mocked," and in the long run His will prevails.

I have no doubt that in time all human relationships,—those between States, as well as those between individuals,—will be organized in accordance with the teachings of Jesus. I have no more doubt of this than I have that in the long run scientific medicine, accepted in this country and in Europe, will displace the ignorant and superstitious practices of the Orient. One represents conformity to the demands of the universe, and the other does not.

Is there anyone who can possibly feel that this country should not have gone into this war? What was the option? The only option we had was to fight or to betray the ideals and every spiritual possession for which our fathers fought, and which they left us as a priceless heritage. This country did not go into the war until it became evident that the battle of the ages was on—a battle to determine—finally, as we hope,—whether mankind shall continue under the domination of ideas in the political realm which spring from the presumptuous pride of a few men and which are opposed to the moral and spiritual requirements of the universe, or whether these requirements shall be recognized and accepted as the only true basis of human relationships.

The thing for us to guard against with all our souls is an inconclusive peace. The closing of this war on the basis of a compromise would mean that the blood of the hundreds of thousands who have died would have been shed in vain; and it would mean, too, that the blood of millions more would have to be shed in the years to come. There can be no lasting peace except upon the basis of the requirements of the universe as interpreted by Jesus in His teachings concerning the Fatherhood of God, the worth and dignity of men, and the essential nature of true human relationships. There can be no such peace while Germany continues to believe in the philosophy of life which now prevails throughout the length and breadth of all her land. There is no division of opinion between the German government and the German people. Government and people together are committed to a diabolical view of life, and as long as they trust in this, there can be no peace or safety for the rest of the world. Germany must be brought to realize by force of arms that there is no abiding strength in the views she holds.

When Germany is defeated, then the allies will be brought to a more crucial test than any they have faced in battle. It will be the test as to whether or not they sincerely and utterly believe the things they have professed during this mighty struggle. If the idealism of this war

can be given concrete expression in the actual arrangements that are set up between nations when peace prevails again, then the occasion for future wars will have been cut off, and the relations of nations established upon permanent good will. I am one of those who believe absolutely that it is possible to make this the last great war of history; but I believe it can be done only as international relations are adjusted with utter sincerity in accordance with the teachings of Jesus. There is no opportunity for this so long as undefeated Germany confidently holds her views. With the triumph of the allies, opportunity will come for a Christian world-order, if the allies themselves are willing to trust the teachings of our Lord.

Our task for the immediate future is the winning of the war. It may take a year, or two years, or three years. If it shall take more, this nation must fight on until victory is won. I have no question about our forces at the front. The men in arms will do their duty and die, if need be, for the common good. There must be the same spirit and the same devotion on the part of those at home. That is going to be the crucial test. Are the people of this democracy prepared to pay the price necessary to win this war? We must co-operate with the various agencies of the Government as we have opportunity, especially in matters of food and saving. But this is not enough. The spirit of unity must prevail, the spirit of unselfish devotion, and this must find expression in every opportunity which comes to us to serve. I do not believe this spirit can be maintained by hating Germans. It must have something more substantial than that to live upon. Hate everywhere is a disintegrating force, and we are not going to overcome the Germans by adopting their philosophy of life. I believe there is only one way to keep this nation solidly united behind this war, and that is to appeal to the people continuously in terms that shall challenge their highest idealism, and keep them persuaded of the unselfishness and nobility of our cause. Our path is plain before us, and our task is one which challenges all our spiritual powers.

Toward the close of Jesus' life, He saw clearly the path of suffering which lay before Him, and He understood, with equal clearness, that it was not to be avoided. He told His followers what the prospects were, and many left Him. Then He turned to the Twelve and said: "Will ye also go away?" Peter replied: "Lord, to whom shall we go, thou hast the words of eternal life." Was there ever a time when men could ask the question of Peter with greater meaning than today, and was there ever a time when men could more confidently answer that question as Peter answered it?

Jesus speaks today with far more authority than He could possibly have had nineteen hundred years ago, and His words of ringing challenge and promise place before men their highest hope: "Follow me, the life that I live, shall ye live also."

### "AMERICA, THE LAND OF DREAMS"

The memorable exercises of Inauguration day were brought to a close by an evening lecture delivered by Bishop William Alfred Quayle.

This was the more fitting as the Bishop in the earlier days had been an instructor of the incoming President during his college course. The subject for the hour was "America, the Land of Dreams." Vivid living pictures of the wonders and beauties of our far stretched land were presented by the Bishop's unique magic, and will live long in the thought and memory of the great audience privileged to listen. The descriptions were so crystal in their clearness that all were soon dreaming of the blue lakes, vast and innumerable, the towering mountains of majesty and power, the broad rivers white flecked with commerce or, best of all, the wide flung prairie, that the speaker loves, covered with the flowers of spring. America seemed more beautiful than ever before and there sprang up a new and passionate love for this glorious land, our heritage from a loving God.

Through the whole lecture there was also interwoven a note of fervent patriotism that reached its climax in a tribute to the flag, an appeal that stirred the blood and dared one to make for his country the supreme sacrifice.

### COMMENCEMENT DAY

This, the first Commencement Day of Baker after the University had felt the full effect of the war, was characterized by an atmosphere of seriousness and earnestness seldom observed in our time. The story of Baker today, as one speaker expressed it, is the story of the empty sleeve. The great service flag, with its more than two hundred fifty stars, including three gold stars, decorating the center of the rostrum, reminded the audience of Baker's absent sons, as did also the receiving by parents or relatives of the diplomas of certain graduates called to the service. Yet everywhere there was the calm feeling that Baker was doing her duty according to her best traditions.

The Commencement address was given by the Reverend Lynn Harold Hough, A.M., D.D., of Garrett Biblical Institute. His theme was, "The Four Fortresses."

Commencement week ended most pleasantly with the University Luncheon to the Graduating Class. A pleasing feature of the after-dinner talks was the presentation by Mr. Borden Hoover, president of the Senior class, to Mr. G. B. Lau, of a gift from the class. Mr. Lau, who is one of two meritorious students from China among Baker's graduates of this year, responded most happily and feelingly. President Lough then called upon other guests for informal talks, and all assembled were delighted with the responses made by former Presidents Gobin, Mason, Weatherby and Quayle, by Dr. Porter and by Dr. Hough.

The spirit of pleasant memories of the past, or loyal support in the present, and of confidence in the future, pervaded the expressions of all friends and graduates of Baker.



# List of Delegates

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